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For the Register.

THE LAPSE AND THE RECOVERY.

'The doctrine of the Fall and of Redemption'—said the late incomparable Robert Hall—'are the two cardinal pillars in the glorious temple of revealed religion.' And all theologians, reputed to be Orthodox, have endorsed this sentiment. These pillars have been made mutually to support each other. Neither of them could stand alone. This has been made use of to support that; and that, to support this. The two pillars are counterparts. The good properties of the one stand in correspondence and contrast to the evil properties of the other. The conception has been that what was lost by the lapse has been more than counterbalanced by the recovery; all regret and complaint on account of the former have been removed and silenced by the consideration of the latter. Whatever has tasted harsh and bitter in the cup by Adam has been sweetened by that which came by Jesus Christ.

We wish to make some examination of this subject. Our strong suspicion is, that much mistake and delusion have prevailed upon it. That in reality the two doctrines do not correspond to each other; that there are parts in each which have no counterparts in its correlate; that the discrepancies are numerous; that the perfect and countervailing contrast exists only in imagination. We take note of the following as instances.

1. In the length of time occupied by each work respectively. The lapse is conceived of as having taken place suddenly and at once.

'Sin that cursed thing which in one hour;
Spoiled six days-labor of Almighty God!'

The work of destruction was done quick and easy. In a short time and with little effort Satan poisoned the whole fountain of human existence. He vitiated man's very nature to its core and made the taint hereditary and perpetual. Thus short, easy and effectual was the work of human ruin.

Not such, however, the work of redemption. It was commenced many thousand years ago and is still in progress, but not yet completed. It proceeds on with *great labor* and painful effort. *What* a difference between the spread and facility of the one, the tardiness and difficulty of the other!

2. In respect to depth and entireness. 'By the fall all men lost communion with God.' It involved 'the guilt of Adam's first sin, the corruption of all human nature, the miseries of this life, death itself and the pains of hell forever.' The fall poisoned the whole fountain of humanity. It made human sinfulness and ruin hereditary and perpetual. Such was the fall. And what must recovery be in order to countervail? It must, obviously, reverse the whole. It must undo what had been done. Where corruption had been brought in, it must bring back purity; it must replace disease with health; misery with comfort; danger with safety; death with life. And has this been done? Do Orthodox protestants so understand and state the doctrine of redemption? Very far from it. According to them, the fountain which Satan poisoned remains to this day in all its malignity and corruption. God's first work did not abide. It was soon subverted. But Satan's work does abide. It is to-day what it was when Adam came out of Eden. God created man constitutionally good; Satan immediately made him constitutionally bad; and such it *still* remains. The adversary could completely undo God's work; but God cannot undo the adversary's. The work of the latter is deep and thorough; but the work of the former is superficial and slight. The fall was wide, unlimited and universal; the recovery is narrow, limited and partial. Read President Edward's popular book, 'The History of Redemption.' According to the representation in that celebrated work, which is the greatest combatant, God or Satan? Which accomplishes most? Which of them is it that has only his thousands while the other has his tens of thousands? Does the doctrine of redemption really correspond with that of the fall? Can it, with propriety, be called redemption? Is man actually redeemed? Is he restored to his primitive purity and happiness? And if not, where is his redemption?

3. The main feature in the work of redemption has no corresponding part in that of the fall. We refer to what is denominated, the atonement. Though this is accounted the chief thing, the very soul of the work, yet it reverses nothing of Satan's work. It undoes no part or parcel of what the adversary had done. It restores nothing. Man remains as far off as ever. His heart as corrupted; his condemnation as dreadful; his forgiveness, renewal and salvation as uncertain as ever. The atonement—in the sense of which we now speak—saves not a single soul. It only compromises a point of honor on the part of God. It prevails with Him to consent that man may be saved. It persuades Him to be willing that forgiveness should be accorded to the contrite and reformed. It acts not on man nor upon Satan. It is only a preparation on the part of God Himself. And yet this preparation is generally represented as being the whole work. It is called the plan of redemption. To accomplish it the most wonderful dispositions are made. The unity of God is converted into a Trinity. Out of the one perfect God are made three persons each of whom is the true and perfect God. One of these becomes a human incarnation and suffers the penalty of death for the purpose of extinguishing in one of the others the sentiment of wounded honor and pride. And when all this is done the work of actual redemption remains unaccomplished. The direct work is not yet commenced. No man is reconciled, forgiven and saved. In this theory, surely, there must be some material and great mistake.

4. The doctrine of the Apostle Paul, in Romans v. does not coincide with the one now under consideration. According to the Apostle, the combat is not between God and Satan but between Christ and Adam. The latter derives his whole importance from the circumstance that he was the first man in point of time; the progenitor of the human race. He received his nature directly from his Creator, and by a constitutional law transmits it to all his descendants. Thus he is their head and representative. He, being frail and mortal, transmitted frailty and mortality to all mankind. Thus in him they sin; and in him they die. Christ is the representative of the moral principle and spiritual strength of human nature. He developes this principle *and* builds up the spiritual man. Thus *He* recovers man from death to life. From the mortal He produces the immortal. The advantage is on the side of redemption. More is gained than was lost. Where sin abounded grace is caused to superabound. Not such, however, is the Calvinistic doctrine. Here the great God Almighty is thrown into the back ground. He is worsted and the adversary constantly holds the vantage position. We refer again to President Edward's popular book, 'The History of Redemption.' The fact is palpable, on every page, that Satan is the successful belligerent. His subjects are ten to one. And all of them have been gained by conquest from the original dominion of Jehovah.

5. The Romish doctrine of the fall and the recovery of man is far less exceptionable than that of Calvin. This doctrine, as explained and modified by the Council of Trent, does not describe the fall of man as being complete and total. It impaired man's moral constitution, but did not destroy it. Man remains capable of virtue and holiness. He retains a measure of spiritual strength. And the office of Christ is, 'to strengthen the things which remain and are ready to die.' He comes to man's aid, opening unto him the treasures of spiritual help and grace. He enlightens man's darkness; invigorates his weakness; quickens his torpidity; encourages his despondency and enables him, if he will, to work out his salvation. Trentism and Arminianism, on this point, are much alike. The difference is chiefly in the mode of communication. According to the former, grace is imparted wholly through the channel of ordinances. But according to the latter, the communication of grace is not so restricted. It is granted to all men. There are manifest errors both in Arminianism and Trentism, but they are dwarfed in the comparison with those of Calvinism.

S. F.

For the Register

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. XIV.

MY DEAR FRIEND:—I have persevered to go over the great divisions of the ecclsiastical world, and show that, though more or less harmonious in theory, with our constitution of government, they are all compatible with it, as long as it respects its own divine right, and says to each wave of this ocean of sects, hitherto shalt thou come and no farther. Also it must keep within its sphere, nor stretch forth, like Uzziah, a profane hand, to support the ark of the Lord, which he is abundantly able to rescue, and carry away from the Philistines, in his own good time.

I want now to speak of the invisible Church, and its progress into clear light, in spite of all the imperfections of the visible Churches. The organization of the latter has only one influence upon this, though a very important one. Hence, in all Churches the truth is seen more or less; and, in some, one truth, and in others another truth is done justice to. In order to be a member in full communion with the invisible Church, we should estimate all with love and candor on their truthful side.—And I would say a little upon this immense topic.

I will begin with the Catholic Church because I consider that to be most at disadvantage by means of its organization,—which is the most opposite to the forms of freedom. In the first place, *its claim* to unversal dominion—false as it is—conveys to many minds a strong impression of the breadth of Christianity. Then again its principle of having an outward manifestation of everything, conveys to many minds a strong impression of the truth, that faith works from within outward, and is manifest in works. The Roman Catholic Church is, as I have said elsewhere, the effect of the history of Christ, upon the sensibility and æsthetic nature of man. What most addresses the sensibility, is most expressed by the Roman Catholic religious life. The sufferings and death of the master and his principal disciples, which the heart feels, even if the spirit does not seize the bearings of these facts, take possession of the Roman Catholic Christian, and made him their prisoner. Hence the living death of the cloister, where the human will is laid down as the greatest of all offerings; and where not only the will, but the reason which directs the will, and the affections which move it, are made a sacrifice. Henceforth all natural ties are sundered, and the mind is forbidden to exercise itself on divine things, in the way of enquiry. Hence the characteristics of the ecstasy which their devotees seek. You know the tales that are told of Saints, male and female, who have dwelt on the circumstances of Christ's crucifixion, until their hands and feet have borne the marks of the nails, and their side of the spear! I have great confidence in the powers and susceptibilities of nature, and far be it from me to say, in these days, when neurology is unfolding the wonders of the action and reaction of mind and matter in the human frame, that such things are beyond the region of possibility. I know not whether jugglery or nature, produces such exhibitions as are recorded in the Dublin Review, of *Ecstatica* and others. But this I know,—that if I should be convinced that these things were facts,—if I should believe that a human being went into such a depth and intensity of contemplation of the event of the crucifixion, that feet, hands and side, should exhibit these appearances, still I should not believe this was the legitimate action of the Christian principle. I should still say, 'friend thou art mistaken. Christ suffered these bodily pangs that thou shouldst not. Let thy body exhibit the resurrection, not the agonies of the blessed one. He has taught thee to reverence God's commands wherever expressed. Obey the physical laws, in all cases, except where they clash, in the particular case, with some moral or religious law, and thou shalt do thy part to redeem thy race from physical evil, into which generations of sinners have plunged it. Understand the whole lesson still more spiritually. The death of Christ was to teach thee self-denial of a deeper kind; the denial of the excess of every faculty; the denial of the ideal, which is the resulting sum total of thy individual constitution, in favor of *the ideal* of God represented in Jesus Christ. And that was not the end. The Resurrection of Christ is to teach thee, that, in thus *dying* to thine own ideal, thou losest nothing but the infirmity of man, and art called into a life, in which no smallest faculty or susceptibility shall be found superfluous, but all be *glorified;* in which every moment of time shall be so employed, as to become to thee an element of eternal Life.'

But *the religious life*, as the Roman Catholics call the cloister life, is not the only expression of their doctrines. This religious life itself becomes milder, in the Sisters of Charity, the Christian Brothers, the Ursuline Nuns, and the Jesuists. There seems to be some small rising out of the tomb, in the theory of these forms of monachism. For man has some substantive goodness, although he is lost if he is abandoned to the law of his own constitution, which has at least the vice of finiteness; and the Roman Catholic Church gives these safety valves of benevolent action for goodness to express itself. The theory of Ignatius de Loyala itself has a beauty and charm, that I can believe justified before God *the individual who conceived it*, though it cannot justify the multitudes who have made it an instrument of their own tyranny and bad passions. And here occurs to me a remark that I have often made in my own mind. I do not believe that an erroneous thought which is *original* in a mind, ever injures the spiritual life, to any appreciable degree. It is when a thought which is erroneous falls into the idleness of another mind, and is accepted as a truth, and married to the errors that exist there, (which would in their turn be sterile if left to themselves,) that errors begin to bear fruit. I have sometimes seen a human mind almost borne down or transformed into a fiend, by a monstrous combination of errors, which *one* human mind could not have produced. Hence, to perform the duty of thinking originally and for one's self upon the truths of revelation, would cut at the root, this forest of error which overgrows the ground of the human race. And here is an argument for the individual responsibility taught by Protestantism, (or which ought to be taught by Protestantism,) which I think is irrefragable. We all *like sheep* do go astray, till we forget the voice of the shepherd.

This thought opens upon me a thousand vistas, but I will not pursue out their bearings to the end now, but endeavor to keep to my subject.

Another safety valve which the human being has found in the tomb of the Roman Catholic Church, whereby it may express *the life* which it is so hard to quench, when the religious nature is addressed by even half the truth, is the Fine Art of the middle ages. If the sensibility which was stimulated exclusively by the sufferings of Jesus Christ, drowned the moral energies of the human race, it kindled the imagination which works in stone and in canvass. Well was it, doubtless, for those who conceived the cathedral, whose ground plan was the cross, whose elevation found a place for the forests of nature, and every form of beauty and deformity, even to the most ludicrous combinations of the wildest fancies, and the most accidental juxtapositions. The artist of the Christian style, unconsciously expressed a part of Christianity, which the service of the Church, and the religious life does not recognise; consecrating every form of nature however hideous, by making it an ornament of the stone sepulchre, in which the Lord was laid,—as it would seem for the forever of this world! It dimly shadowed forth the great truth taught by the resurrection, namely, that *all is to be changed in the twinkling of an eye*, and that a day is coming when there is nothing shall hurt or destroy in all the holy mountain.

The Roman Catholic Church, then, holds within it, members of the Invisible Church Universal; who, in spite of the errors, its organization endeavors to perpetuate, bless the world as Sisters of Charity, Ursuline Nuns, Christian Brothers, even in some instances as Jesuits; some members, again, who have adorned the world by a magnificent architecture, idealising nature, and making it into a beautiful altar, whence ascends the heaven pointing spires, symbols of the flames of a fervent devotion; still other members who have extracted sunshine from the dark clods of the valley, where the beams seemed to spend themselves, and wrought forms of beauty,—idealised maternity and human infancy, till mortals mistook these beauteous shadows for the reality of divinity. Alas! that an organization which has had the power to call forth such a beauteous life of humanity, should play the part of archangels ruined and lead astray a third part of the kingdom of heaven! Milton, I dare say, never thought of the Roman Church, when he pictured Satan, but would not the Paradise Lost do for an allegory of the Church Constantine,* for I cannot call it the Church of St. Peter.

E. P. P.

* Protestants believe that it is demonstrated by history, that the supremacy of Rome dates from the time when Constantine established the Christian Religion as a State institution. Before that time the bishopric of Carthage seems to have rather had the pre-eminence, and the bishopric of Jerusalem, and that of Antioch where 'the disciples were first called Christians,' have some claims! But no, this is trifling. Wherever two or three are gathered together in the name of Jesus, there is he in the midst of them, and as each is absolutely faithful to what Christ teaches him, do they constitute a body that more or less represents 'Him who is invisible.'

EXTRACTS FROM THE REPORT OF REV. S. K. LOTEROP.

To the Select Committee of the Society for Propagating the Gospel among the Indians and others in North America.

GENTLEMEN,—Having been honored with a certificate to act as your agent, in an excursion I made to portions of Michigan and Wisconsin, in the month of June last with a view to ascertain, by such observation as I could make, and such information as I could collect, whether there were any places among the Indian tribes on our Western borders where a mission could be sustained by your Society with any promise of usefulness and success; I beg leave to report, that I kept this object continually in view in my journey, and although my limited time did not permit very thorough or extensive investigation, I have gathered, I trust, some information that may be of service in the future appropriation of a portion of your funds.

* * * * *

The first impression made upon me by what I heard and by what I saw, in my progress from Detroit to Green Bay in Wisconsin, was not favorable as regards the usefulness of Indian missions. On board the boats, and wherever I was thrown in contact with strangers whose general intelligence and manners were such as to authorize some confidence in their declarations and opinions, I made it a point to introduce the subject of Indian missions, and to make inquiries respecting the character, zeal and efforts of those engaged in this work in different sections of the country. I was surprised to find that in hardly a single instance were either their characters or their usefulness spoken of in terms of unqualified approbation. The general tenor of the answers made to my inquiries was thus: 'I do not think he is doing much good. He preaches on Sunday. He keeps a school a portion of the time; but he is rather more interested, I guess, in land speculations, than in converting the Indians. If he can get hold of their land he don't care much for their souls.' A young woman who had been for two years a resident in the family of an Indian missionary in the northern peninsula of Michigan, informed me 'that during that time she had not known of said missionary converting a single pagan Indian to Christianity, or of his reforming a single half-breed or Christian Indian from intemperance and vice.' So far as my observation extended, what I thus heard from the lips of others was partially confirmed by what I saw. I found, however, that two qualifying circumstances were to be taken into consideration. So far as the missionaries are successful with the Indians, they interfere with the success of those persons who live among them, or in their neighborhood, for the purposes of trade and land speculation; so far as they make the Indians sober, industrious and intelligent, they prevent those gainful and unjust bargains, which there is too much reason to suppose these persons have been accustomed to make with them. Their statements and opinions, therefore, as respects the character and usefulness of the missionaries, are to be taken with some qualification. As it is with this class of persons that a traveller is most likely to be thrown in contact, he should be careful to allow the qualification in coming to his results. A second qualifying circumstance to be taken into the account, is the fact that at many of the missionary stations on our frontier, the same person acts in the double capacity of Indian missionary and chaplain of a military post or garrison; and sometimes even, as I was informed, in the threefold capacity of Indian missionary, chaplain of the garrison, and the civil Indian agent of the government. When this is the case, we ought not to be surprised, perhaps, that the more lucrative and agreeable office of garrison chaplain or government agent, should constantly encroach upon, and withdraw interest and attention from, the apparently more humble, and certainly more arduous and important office of Indian missionary, and lead to an unfavorable judgment of the zeal, fidelity and usefulness of the missionaries. It is a bad arrangement,—this union of offices in the same person, and ought not to be permitted or encouraged. An Indian missionary should have no other, as he can have no higher or holier work.

I was detained at Mackinaw several days, waiting for a boat to Green Bay. This Island is not the residence of any tribe of Indians; but, during the year, is constantly resorted to by thousands of Indians of various tribes, from the surrounding country. The Presbyterian mission, established at this place about thirty or thirty five years ago, has, within two or three years, been discontinued, the mission house leased for a hotel, and the chaplain of the garrison preaches in the church in the afternoon. The chaplain being absent, I preached there by invitation on the afternoon of the Sunday I passed at Mackinaw, but I observed no Indians among the audience. At the Catholic church, which I attended in the morning, a number were present, some of whom partook of the sacrament, and all of whom seemed to pay a reverent attention to the services. This place, and also the Sault de St. Marie, have, as is well known, long been Catholic Indian missionary stations; but the results exhibited, so far as they could be judged of by a stranger passing a few days at each place, did not present any thing very favorable. At each place, the Indians that were seen, were generally idle, filthy, gambling, intemperate, and of a vagabond character. In connection with this fact, it is to be considered, however, that these are military and trading posts, as well as missionary stations, and that all the good done by the mission may be easily counteracted by the evil influences which here surround the Indian. It is not wise to select such places for missionary operations.

Near Des Peres, in Wisconsin, on the Fox River, a few miles from the mouth, is an old Catholic missionary station, with a church, and large and well appointed buildings, and the missionary was one of the few whom I heard commended as faithful and zealous, exerting a good influence both upon the Indian and white population.

The Oneida tribe of Indians, to visit whom was the special and private purpose of my journey west, own and occupy a tract of seventy thousand acres on the northern bank of Fox River. Their principal settlement is about twelve miles from Astor or Navarino, at the head of Green Bay. They removed here about 1822, from Oneida county in New York, where a very small portion of them still remain.—They number at Green Bay from fifteen to eighteen hundred. There are two missions among them, one supported by the Episcopalians, the other by the Methodists; both these missions have small, but comfortable and commodious churches. A considerable portion of this tribe are intelligent, sober, industrious, cultivating their farms, and engaged in mechanical employments, in costume, manners, and habits differing little from persons in the same occupation among the whites. Others retain their Indian costume, their indolent and migratory habits of hunting and fishing. The practice of pagan rites and worship has ceased among them. Nominally they are all Christians, but as in many other communities, but a small portion are Christians in heart and life. I should judge that there was not much harmony or mutual cooperation existing between the missions; nor do these two missions gather even nominally within their influence the whole tribe. All the causes of this need not be detailed; one cause is, that the preaching in both these missions is in English, and has to be explained to the Indians by an interpreter. This, of itself, diminishes the efficacy of the preaching and the influence of the mission; and the difficulty is increased by the fact, that the tribe are disinclined to learn the English language, or have a knowledge of it increase among them. Strong with all, this disinclination is strongest with the irreligious, indolent, and migratory portion of the tribe, those who cling most closely to their Indian habits and character. A mission whose services and operations are conducted in English can never reach them.

* * * * *

There is a large portion of the tribe, as I have said, whom neither of these missions reach.—Among these, the Rev. Eleazer Williams, of whom I have given some account above, were he a missionary, having an appointment from some regularly constituted body, would probably be eminently useful and successful, both from his capacity to preach in Indian, from his knowledge and experience of Indian character, and from various causes which have served to give him interest and influence with the tribe. He would be willing for a small compensation, such as we appropriate to other of our western mission stations, to undertake the work; would preach and visit and instruct among this portion of the tribe, in a spirit of kindness and good will towards the other mission; would occasionally visit the descendants of the old Narragansett tribe, the Brotherton and Stockbridge Indians, who are about sixty miles from him; would make reports, and collect information that might be of service to the Society.

* * * * *

It was my desire and intention to visit the Brotherton and Stockbridge Indians; but the delay to which I was obliged to submit at Mackinaw, took so much of the time I had allowed myself, that it was not in my power.

On my return through Michigan, I was enabled to learn something of the Indian missionary operations there, especially those conducted by the Methodists. I heard an opinion expressed by a gentleman of Detroit, a man of large experience and observation in this respect, that the labors of the Methodists among the Indians were eminently more successful, than those of any other class of Christians; the kind and loving spirit in which the present the gospel, being eminently adapted to take hold of the hearts and affections of the Indians, while their whole interior organization and discipline tend to strengthen the virtue and confirm the faith of the weak and wavering convert. It is about twenty years since the Rhodists of the United States commenced any very extensive or strenuous efforts among the Indians of this country. They have now, in their several Indian missions, 4,500 church members, whose character, conduct and habits of life have been essentially modified and improved by their conversion to the Christian faith. They have a large number of Indian preachers in the Michigan Conference; but the point to which attention was principally directed here, was the Methodist school or institution at Albion, Michigan, a village on the line of the railroad from Marshall to Detroit, where we stopped a few moments, and of which institution, I have since been enabled to collect more definite information. This is not, and is not intended to be, exclusively an Indian school; but this is one of its prominent objects. In the counties adjoining it, here are between two and three thousand Indians. One of the points to which they propose give special attention, is the education of Indian females, a point hitherto too much neglected, among missionary operations, and this neglect is one cause of the failure of those operations. From what I could learn of the influence and operations of the Methodist Indian mission in Michigan, I felt persuaded that through its school at Albion we might afford them important aid, and make a judicious annual appropriation of a portion of our funds towards the education of the Indian youth of both sexes. Your agent would state, in conclusion, that he preached three Sundays while absent, one at Mackinaw and twice on board steamboat and that on these occasions, and all others in which he made himself known as the agent of this Society, he was treated with distinguished kindness and respect, every facility afford him, and a warm interest expressed in his objects; though he feels compelled to add, that conviction of the failure and ill success of Indian missions seems to prevail extensively among those who dwell in the immediate neighborhood of them.

All which is respectfully submitted.

S. K. L.

THE SCENE OF GRAY'S ELEGY—ITS RUINOUS CONDITION.

Old Upton church, near Slough, is a genuine remnant of the Norman period. The tower is covered with a mass of ivy of extraordinary magnitude—the main stem being no less than three feet wide and one foot two inches thick. The interior presents a melancholy scene; all the fittings are removed, with the exception of one rude desk with a Prayer-book upon it; the stained glass and brasses have been stolen—the plastering is crumbling, and the whole is in ruin. Full service has not been performed in this church since 1837, but the burial prayers are sometimes read there, in the midst of the desolation, over the bodies of those who have desired to be buried in the quiet yard around it, where 'the rude forefathers of the hamlet sleep.' In this interesting old church rest the remains of Sir William Herschel.

[Prot. Churchman.

THE PERSON AND BLINDNESS OF JOHN MILTON.

Ages elaps'd ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard;
To carry nature lengths unknown before,
To give a Milton birth, ask'd ages more.
Thus *Genius* rose and set at ordered times,
And shot a day-spring into distant climes,
Ennobling every region that he chose;
He sunk in Greece, in Italy he rose,
And tedious years of gothic darkness pass'd,
Emerg'd all splendor in our Isle at last!

COWPER.

ISLINGTON, October 2, 1826.

SIR,—Of the importance attached to the *person* of MILTON the following paragraph taken from an evening paper testifies: 'An original portrait of Milton has been recently discovered by Mr. Robert Lemon, of the State Paper Office. The portrait is enclosed in an ovel border and represents Milton apparently about twenty or thirty years of age. his hair parted on the forehead and hanging down over the shoulders curled or wavy, but not enough to warrant the epithet of ringlets, the forehead rather high and peculiarly formed, and the nose straight and well proportioned; but the mouth and chin are beautiful; not the beauty of fancy or the beauty of taste, but what every person, even the most unenlightened, immediately pronounces beautiful. The costume is strictly that of the period—a plain falling collar or band, with a cloak or mantle thrown around the shoulders. This portrait remarkably answers to the description or cognomen bestowed upon Milton, that of *the lady of his college!* There is a softness of expression in the countenance and an intensity of thought with a mildness of character utterly at variance with the sturdy politician and unbending theologian of his eventful period, a difference so peculiar as might well cause that singular designation to be given to him.'—Between thirty and forty years ago, I well recollect observing a series of well-executed portraits of John Milton in the successive periods of his life, decorating and enriching the council-room of my Alma Master, King's College, in the University of Aberdeen. I gazed upon them with rapture! So hallowed is the image of the great poet, so profoundly reverenced is his person, now upwards of a century decomposed and mingled with his native dust.

John Milton is at once the ornament and glory of the British nation. Particulars respecting his history must be acceptable—especially proceeding from his own pen, they must prove gratifying to the curiosity. His *blindness* is well known, and it is thus singularly described by himself. In a letter from Milton to the 'most illustrious Leonard Philaras, Embassador from the Duke of Parma to the Court of France,' dated Westminister, Sept. 28, 1654, his expressions are these:

'It is now about ten years I think since I first perceived my sight to grow weak and dim, and at the same time my spleen and other viscera heavy and flatulent. When I sate down to read as usual in the morning my eyes gave me considerable pain and refused their office till fortified by moderate exercise of body. If I looked at a candle it appeared surrounded with an iris? In a little time a darkness covering the left side of the left eye, which was partially clouded for some years before the other, intercepted the view of all things in that direction. Objects also in front seemed to dwindle in size whenever I closed my right eye. This eye, too, for three years gradually failing a few months previous to my total blindness, while I was perfectly stationary, every thing seemed to swim backwards and forward, and now thick vapors appear to settle on my forehead and temples which weigh down my lids with an oppressive sense of drowsiness, especially in the intervals between dinner and evening, so as frequently to remind me of Phineus the Salmydessian in the Argonautics—

"In darkness swam his brain, and where he stood,
The steadfast earth seem'd rolling as a flood;
Nerveless his tongue and every power oppress'd
He sank and languished into torpid rest!"

'I ought not to omit mentioning that before I wholly lost my sight, as soon as I lay down in bed and turned upon either side, brilliant flashes of light issued from my closed eyes, and often upon the gradual failure of my powers of vision colors proportionably dim and faint seemed to rush out with a degree of vehemence and a kind of inward noise. These have now faded into uniform blackness, such as ensues on the extinction of a candle, or blackness varied and intermingled with a dimmish grey. The constant darkness, however, in which I live, day and night, inclines more to a whitish than a blackish tinge, and the eye in turning itself around admits as through a narrow chink a very small portion of light. But this, though it may perhaps offer a similar glimpse of hope to the physician, does not prevent me from making up my mind to my case as one beyond the reach of cure, and I often reflect that, as many days of darkness, according to the wise man are allotted to us all, *mine*, which by the singular favor of the Deity are divided between leisure and study and are recreated by the conversation and intercourse of my friends, are far more agreeable than those deadly shades of which Solomon is speaking! But if as it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," I should not each of us likewise acquiesce in the reflection, that he derives the benefits of sight not from his eyes alone, but from the guidance and providence of the Supreme Being! Whilst he looks out and provides for me as he does, and leads me about as it were with his hand through the paths of life, I willingly surrender my own faculty of vision in conformity to his good pleasure; and as strong and as steadfast as if I were a Lynceæus, I bid you my Philaræ, farewell!'

Now hear Milton's affecting strains in Paradise Lost:

With the year
Seasons return, but not to ME returns
Day or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine,
But clouds instead, and ever-during dark
Surrounds me—from the cheerful ways of men
Cut off, and, for the book of knowledge fair,
Presented with an universal blank
Of Nature's works to me expung'd and ras'd,
And wisdom at one entrance quite shut out!
So much the rather *thou*, celestial light,
Shine inward, and the mind thro' all her powers
Irradiate—there plant eyes—all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight!

After this interesting account which Milton imparts of his own blindness in prose and in poetry, I shall also furnish a delineation of his *person* from his own pen, by way of reply to a scurrilous opponent who had reproached him with deformity. The poet thus breaks forth indignantly on the occasion:

'Let us now come to the charge which he brings against me. Is there any thing in my life or my morals on which his censure can fasten? Certainly, nothing! What then is his conduct? that of which no one but a savage and a barbarian could be guilty; he reproaches me with my *form* and my *blindness!* In his page I am

"A monster, horrid, hideous, huge and blind!"

"I never indeed thought that with respect to person there would be instituted any competition between me and a Cyclops. But my accuser corrects himself immediately: "So far, however, is he from huge, that a more meagre, bloodless, diminutive animal can no where be seen!" Although it be idle for a man to speak of his own form, yet since even in this particular instance I have cause of thankfulness to God, and the power of combating the falsehoods of my adversary, I will not be silent on the subject lest any person should deem me as the credulous populace of Spain are induced by their priests to believe those whom they call heretics, to be a kind of rhinoceros or a monster with a dog's head! By any man, indeed, who has ever seen me, I have never to the best of my knowledge been considered as deformed—whether handsome or not forms a less object of my concern. My stature I confess not to be lofty, but it approaches more to the middle height than to the low. If it were, however, even low, I should in this respect only be confounded with many who have eminently distinguished themselves in peace and in war,—and I know not why that human body should be called little which is sufficiently large for all the purposes of human usefulness and protection. When my age and the habit of my life would permit, I accustomed myself to the daily exercise of the sword, and was not either so puny in body or so deficient in courage as not to think myself with that weapon, which I generally wore, to be secure in the assault of any man hand to hand, how superior soever he might be to me in muscular strength. This spirit and the power which I then possessed continue unimpaired to the present day; my eyes only are not the same, and they are as unblemished in appearance, as lucid and free from spot, as those that are endued with the sharpest vision. In this instance alone, and much against my own inclination, am I a deceiver! My face, than which, he says, nothing is more bloodless, still retains, at the age of more than forty, a colour the very reverse of pale, and such as induces almost every one who sees me to consider me as ten years younger than I am; neither is my skin wrinkled nor is my body shrunk. If I should misrepresent any of these circumstances my falsehood must be instantly detected by thousands of my own countrymen, and by many foreigners who are acquainted with my person, and to whose ridicule and contempt I should justly be exposed. It might then be fairly concluded that he who in an affair of no moment could unnecessarily be guilty of a gross and wanton violation of truth, could not be deserving of credit in any thing which he asserted. Thus much I have been compelled to speak of my own person: of yours, though I have been informed that it is the most contemptible and most strongly expressive of the dishonesty and malice which actuate it, I am as little disposed to speak as others would be to hear. I wish that it were in my power, with the same facility which I have repelled his other attacks, to refute the charge that my unfeeling adversary brings against me of blindness; but alas! it is not in my power, and I must consequently submit to it. It is not, however miserable to be blind—he only is miserable who cannot acquiesce in his blindness with fortitude. And why should I repine at a calamity which every man's mind ought to be so prepared and disciplined as to be able on the contingency of its happening to undergo with patience, a calamity to which man by the condition of his nature is liable, and which I know to have been the lot of some of the greatest and the best of my species! Among those on whom it has fallen, I might reckon some of the wisest of the bards of remote antiquity, whose want of sight the gods are said to have compensated with extraordinary and far more valuable endowments, and whose virtues were so venerated that men would rather arraign the gods themselves of injustice than draw from the blindness of these admirable mortals an argument of their guilt. What is handed down to us respecting the Augur Tiresias is very commonly known. Of Phineus, Apollonius in his Argonautics thus sings—

"'Careless in love, in conscious virtue bold,
His dareing lips heav'n's sacred mind unfold,
The Gods hence gave him years without decay,
But robb'd his eye-balls of the piercing day!"'

So far Milton—now attend to his biographer. 'The concurring voices of all,' says Dr. Symmons, 'who were personally acquainted with him, will not allow us to doubt that the harmony of Milton's features and form seemed to make his body a suitable residence for his superior soul. I borrow the expression and the thought from Aubrey, who says, 'His harmonical and ingenuous soul dwelt in a beautiful and well-porportioned body!' At Cambridge the fineness of his complexion occasioned him to be called "the Lady of Christ's College," and the ruddiness which lingered on his cheek till the middle of life, gave to him at that period an appearance of remarkable juvenility. His eyes were dark grey, and their lustre, which was peculiarly vivid, did not fade even when their vision was extinguished! His hair, which was light brown, he wore parted at the top, and clustering as he describes that of Adam, upon his shoulders! His person was of the middle height, not fat or corpulent, but muscular and compact. His deportment (I use the words of Wood, from whom nothing but a respect for truth could have extorted any favorable account of his great contemporary) was affable, and his gait manly and erect, bespeaking courage and undauntedness.'

* * * * *

Referring to Milton's own account of his blindness, it is delightful to perceive with how much feeling he describes his calamity, whilst he portrays the attributes of his person with admirable correctness and modesty. Most edifying, indeed, is his submission to the will of heaven, while becoming indignation. Towards the conclusion of the preceding detail, he, under his deprivation of the precious blessing of sight, indicates his consciousness of possessing those superior gifts with which he was endowed, and which the gods by way of compensation have bestowed on mankind. It is supposed that Milton lost his sight about the year 1652, in penning his defence of liberty. This is his own account, most poetically expressed:

'CYRIAC! this three-years' day these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light their seeing have forgot;
Nor to their idle orbs doth sight appear,
Of sun, or moon, or star throughout the year,
Or man or woman! Yet I argue not
Against heav'n's high hand or will, nor bate a jot
Of heart or hope, but still bear up and steer
Right onward. What supports me, dost thou ask—
The conscience, friend! to have lost them overplied
In Liberty's defence—my noble task,
Of which all Europe rings from side to side!
This thought might lead me through the world's vain mask,
Content though blind, had I no better guide!'

There is somewhat of tenderness and heroism in this effusion of Milton's muse that overwelms me with admiration. Nor can we cease to wonder that even amidst total blindness, the first and noblest poem of Paradise Lost could have emanated from such a mind. There is a sort of inspiration under which his soul labours which elevates him far above the rest of mankind. His powers were vast, his attainments surpassingly multifarious, and his energies not to be subdued. He was 'fallen,' indeed, 'on evil days and evil tongues!' But, actuated by the best and most honourable motives, he was intent to the last on promoting the political and religious interests of his country. It is deeply to be regretted that he did not survive the Revolution of 1688—an event which would have consummated his choicest hopes and expectations. The seed he had sown, and which by the restoration of a profligate and unprincipled monarch had seemingly perished, then sprang up into a golden harvest. The tyrant family was forever fled, and in its room came William of immortal memory. The British Constitution was defined and adjusted by the sacred boundaries of law, hallowed by the Protestant religion! These blessings have descended to latest posterity.

The manner after which Milton recreated himself, when disengaged from literary labors is worthy of attention. A subject fit for the pencil, it must not be suppressed. Fuseli drew it to the life with his usual felicity.

It seems that 'Dr. Wright, an ancient clergyman of Dorsetshire, found Milton at a small house, one room on a floor, and up one pair of stairs, in a chamber hung with rusty green, sitting in an elbow chair and drest neatly in black—pale, but not cadaverous, his hands and fingers gouty and with chalk stones. He used to sit in a grey coarse cloth coat at the door of his house near Bunhill Fields, in warm sunny weather, to enjoy the fresh air, and so, as well as in his room, received the visits of people of distinguished parts as well as quality!'

I close this paper with the character of John Milton, drawn by his masterly biographer the late Dr. Charles Symmons, a respectable clergyman of the Church of England:—'He was a man in whom were illustriously combined all the qualities that could adorn and elevate the nature to which he belonged, a man who at once possessed beauty of countenance, symmetry of form, elegance of manners, benevolence of temper, magnanimity and loftiness of soul, the brightest illumination of intellect, knowledge the most various and extended, virtue that never loitered in her career, nor deviated from her course, a man who, if he had been delegated as the representative of his species to one of the superior worlds, would have suggested a grand idea of the human race as of beings affluent with moral and intellectual treasure, who were raised and distinguished in the universe as the favourites and heirs of heaven.

[Monthly Repository.] J. EVANS.

METHOD OF ORDINATION FORMERLY PRACTICED BY THE PRESBYTERIAN CHURCHES IN ENGLAND.

The present Unitarian Churches in England are, for the most part, the old Presbyterian Churches. The following account, delivered by

Mr. Aspland, at a recent public meeting, will show the precautions which were taken to bind them down to error. But it was all in vain. Truth and liberty have found their way into those Churches:—

The chairman then proceeded to speak as follows:—'It has occurred to me that it might be interesting to some of us to describe the mode of ordination practiced by our Presbyterian forefathers in Lancashire and Chesire in the end of the seventeenth century, and up to the middle of the last century. In these two centuries as you may know, the forms of Presbyterianism were carried further than anywhere else, excepting the neighborhood of London.—The whole district was divided into classes, as they are called, and the ministers were responsible for their conduct to the general body of ministers. There was a very great degree of care as to whom this body allowed to enter the ministy. It was to the young man about to offer himself as a candidate for the ministry, a matter of great thought and anxiety, and he made laborious preparations.

* * * *

Previously to the actual ordination, the candidate was carefully examined as to his preparation for the office he was about to enter upon. He was examined in tongues, in philosophy and divinity, and unless he proved satisfactory to his examiners, he was sent back for further study.

* * * *

When he had become a candidate, he was permitted to preach to any congregation, but he was not yet allowed to administer the Lord's Supper or to baptise infants. These duties were considered so important that only ordained ministers were competent to undertake them. After a certain period had elapsed, when it was supposed that the candidate had acquired some little experience, and had proved that he possessed the grace and other qualifications for the ministry, the day of ordination was fixed, generally soon after the quarterly meeting, when a considerable number of ministers and laymen from the country were gathered together. On the evening previous to the ordination, the young minister read a theological thesis in Latin. One of the older ministers present then answered or assailed the thesis, also, I believe, in Latin, and, in the same tongue, the candidate had to refute his objections. The meeting for ordination took place on the following day, and was generally attended by many ministers and the greater part of the laymen of the congregation. Many ministers' services were put into requisition during the day's service, which was much longer than that which we have to-day taken part in, for ministers and people had greater powers of endurance than their degenerate posterity now-a-days. Their prayers, often lasting for an hour together, were followed by sermons, twice or three times that length. The services consisted, as ours, of prayers and lessons from the Scriptures, followed by a charge to the new minister, and an address to the congregation present. In the course of the service, questions were put and a confession of faith was required. In this respect we differ most widely from our Presbyterian forefathers. We do not think any body has a right to demand a confession of faith. The confession we expect is, that a man receives the Scriptures as the divine oracles, and that he is anxious and ready to study them diligently. After the ordination, there was generally an infant ready to be baptised, as an acknowledgment of his having been admitted to all the privileges and honours of his office; and, as soon as possible, he administered the sacrament with the same view.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 13, 1845.

DUTY OF UNITARIANS TO SUSTAIN THE CAUSE

In our last paper we presented some general considerations respecting the importance of the views of Christianity we hold, and the responsibility that rests upon us. We desire to offer some further suggestions for the purpose of making the path of duty clear and plain to every individual.

While we show our regard for our principles by abstaining from the use of all coercive or importunate means to bring others to the enjoyment of the light and freedom we experience and exercise, and while we abhor the thought of resorting, for the purpose of making converts, to any excitements or inducements that would deprive men of the guidance of their soberest reason, and most deliberate and unbiassed judgment, at the same time we are aware of the legitimate influence we might exert, and every benevolent impulse, every sensation of charity enforces our obligation to put forth that influence.

Our views of nature and of Scripture impart a clearness and firmness of faith, a satisfaction with the ways of Providence, a cheering and precious assurance of the constant and ever watchful love and care of God for each one of his creatures, which have added to the brightness of every happy hour, and been found sufficient for the heart in the severest trials and gloomiest scenes. We wish not to boast ourselves over others, but it is our sincere belief that our Orthodox fellow Christians little know the peace, and joy, the unclouded faith, and unfading hopes which fill the breast of him whose religious convictions are in harmony with the judgments of his natural faculties, with the deepest investigations and highest excursions of his reason, and with all the teachings of nature, and philosophy.

The result of a somewhat extended observation and experience is an opinion which we feel bound, on all occasions to express, that overwhelming as we regard the evidence, from the word of God and all other sources, in favor of Unitarianism, it does not approach in its strength that which we have witnessed in the lives, characters, and dispositions of many of its professors. We have seen the divine power of a rational and liberal faith lighting up, in the lowliest abodes of poverty, a serene contentment and a benignant trust in a paternal providence, clothing the patient and resigned mind with a cheerful energy to bear pain, disappointment and bereavement without a murmur, and enabling the departing soul to approach and meet its change in all the calmness of a faith rooted in the deepest convictions of the understanding, and bouyed up by a perfect experience of the spirit of hope, love, and piety.

When we have beheld such instances we have recognized the preter-natural and divine character and power of our faith, and have exclaimed, in the fulness of devout gratefulness, what a privilege it is, to be redeemed from all the horrors, and perplexities and superstitions of a theology which darkened life, represented nature and the human heart as at war with God, required the sacrifice of reason as the first step towards heaven, and rendered death indeed the king of terrors! What a privilege to have received a revelation of the infinite love of the Father, to hold a faith which all within and all without conspire in confirming, illustrating, and rendering more and more dear, delightful, and sufficient for the wants of the soul, which awakens every good affection, and is sustained by every exercise of our minds, which sanctifies the charities of life, and changes the aspect of death into that of a benignant messenger sent to conduct us back to our Father's nearer presence!

He who has a rational and enlightened faith—to whom God is lovely, and whose charity includes the entire brotherhood of man—is in possession of the richest treasure that can be attained or enjoyed on earth.

But he to whom such a treasure has been given, knows that by its very nature it must be imparted to others. Its two essential elements are truth and charity, and both die if they are not diffused. He who feels that his faith can be maintained by reason and is founded in truth, and whose heart has felt the glow of charity, spontaneously and irresistibly seeks to communicate it to others.

In our several spheres we can all and each do much to impart the principles of rational Christianity to our fellow men. Those persons, whose positions, and professional avocations, bring them before the public as religious teachers, no doubt, appreciate the obligation that rests upon them to strengthen and deepen the foundations of a rational, and thoroughly informed and provided faith, among their hearers and readers.

It is to persons in more private stations, to laymen, in our own congregations and scattered in other congregations and all over the country, that we would particularly address ourselves. We would have those whose privilege it is to belong to congregations of our faith, not to limit their views to the particular society to which they are attached, but consider themselves as joint partners and associates of all liberal men in other congregations, and as helping to swell the moral influence which is put forth by the great body of Liberal Christians; as such they will feel bound to take a lively interest in, and contribute in their proportion to, the effective operation of all those institutions and organized means that are employed to spread the knowledge of the truth as we hold it. If our congregations were zealously alive to the interests of rational Christianity, and were pervaded by an earnest zeal, warming the heart of each member, to communicate to others the blessings we enjoy, and to bring the Gospel to bear in its purity and power upon the character of mankind, with what irresistible energy would the truth proceed from our midst, and have free course through our land and the world!

But besides this interest in the cause at large, and a prompt and generous zeal to extend its borders, there is an influence, much more obvious and appreciable, which every man may exercise in his private and individual relations. We would not have our friends obtrude the subject of their faith upon unwilling ears, or broach it at unseasonable occasions, but we would have them on the alert to avail themselves of every inviting circumstance, and ready to drop the good seed into every furrow that the course of conversation or events may open. If they can do no more, let them cause it to be understood that they take a deep interest in their religious principles. This, of itself, has, in general, greater effect than many arguments.

Of the sphere of influence within the family circle comprehends we need not speak. Nothing is more certain than that he, who has clear, rational, and liberal views of religion, ought to consider them the most important part of the inheritance he can bequeath to his children, and to use all suitable means to provide and lay before them the evidence that would lead to their being well established in the like precious faith. It is in the power of parents by placing works, adapted to such an end, in the way of their children, to create in them a correct religious taste, and a thirst for religious truth which would render the Bible forever the choicest of books.

Before closing we wish to address a few words to that large class of liberal Christians, constituting, by the way, quite a considerable portion of our readers, who reside in widely scattered and remote places, where they cannot enjoy the privileges of worship with those of their own faith. If they are so situated from any cause, as to have to unite with Orthodox congregations, they have a most favorable opportunity to exhibit the spirit of true Christian charity and toleration, in their respectful demeanor towards their less liberal fellow worshippers and towards those who minister at their altars, however much such charitable and respectful bearing may fail to be reciprocated. Let every Unitarian, in an Orthodox community, or an Orthodox congregation, feel that the honor of his denomination and of the truth of God is committed to him, and let him be vigilant and faithful to maintain it!

By procuring appropriate books and tracts, and the publications that are the organs of our sentiments, and circulating them, as he has opportunity, the solitary Unitarian, wherever he may be, will find his opportunities continually increasing, and no limit can be assigned to the good he may do in this way.

In conclusion, we would suggest to every Unitarian, thus deprived of the privileges of communion and worship with those of like faith, in the place of his residence, to attach himself to the nearest Unitarian congregation, if it be within a distance to be reached at all, and if he is only able to attend once or twice a year. The practice would contribute to the strength and encouragement of Societies struggling into existence, and bring every scattered and lonely individual who should adopt it, into the living body of the Church, and keep him mindful of his relationship to it.

PROF. TAPPAN OF NEW YORK.

We concur most cordially in the commendation which our correspondent, below, bestows upon the author whom he notices. Henry Philip Tappan is one of those individuals, most worthy of honorable mention, who, although ranked among the Orthodox by their theological tenets, are doing what they can to infuse a charitable and liberal spirit into their denomination, and reflect the light of the age upon their doctrinal tenets and system. He has published several works, on the most difficult topics of Christian metaphysics, and by his 'Review of Edwards's Inquiry into the Freedom of the Will'—by 'The Doctrine of the Will, Determined by an Appeal to Consciousness,'—and by 'The Doctrine of the Will, Applied to Moral Agency and Responsibility,' he has, we think, done more than any other writer to refute the reasonings of Jonathan Edwards. When these works become known, as they deserve to be, we think that they will extricate the theology of the Orthodox Churches from the coils of metaphysical sophistry in which that great logician has so long held them bound.

For the Register.

MR. EDITOR,—I wish to call the attention of the readers of the Register to an article in the October number of the Biblical Repository. It is the third article in that number and is entitled "Theses on the Unity of the Church," by Prof. Henry P. Tappan, D. D., New York. It is bold, manly, scholar-like, and breathes the very spirit of protestantism. It is really refreshing to meet with such an article, in an Orthodox Journal, and speaks well for the progress of liberal sentiments. I like the article so well, that I wish it might obtain a wider circulation than it could have, if confined to the readers of that Journal. It ought to be read and inwardly digested by Unitarian Christians, as it would convince them, if any need to be convinced, that true liberality, freedom of thought and boldness of speech, are not monopolized by any one sect. Such men as Prof. Tappan if they act up to the principles which he proposes and publicly advocates, are *liberal Christians* in the best sense of those terms—and I claim them as brethren—and hail them as harbingers of a better day.

Hear what he has to say of the use of creeds: 'It is not fit,' says he, 'that creeds formed amid the heat and uproar of the battle of the Reformation, or amid the conflicts of the contending sects afterwards, should be retained for the time of peace and concord, which the Church is sighing for, and the dawn of which is opening upon us.' Again: 'The trial of sectarian exclusiveness as a rule of expediency, has been fully made. What has been gained by it? It has made more heresies than it has cured; and instead of healing divisions, it has been the very spirit of dissension. It has been the sceptre of tyranny and the sword of persecution. As long as we keep up sectarianism we cannot even approximate to the unity of the Church. It is time to make another experiment. Instead of accusing our differences by our many infirmities and repeating the stale truism—"When we all get to heaven, we shall surely think alike and be in perfect fellowship"—thus adjourning to the morrow of eternity what ought to be done to-day—Protestants ought to regard it as their great mission to bring back the Church to the condition in which Christ left it when it was a holy Catholic Church.'

I could quote page written in the same free spirit, and containing sentiments which do credit both to the head and heart of the author. Would not the whole article make a good Tract for the A. U. A.

J. A.

NEW PUBLICATIONS.

1. The Extent of the Atonement, in its relation to God and the Universe. By Thomas W. Jenkyn, D. D., President of Cavil College, London. Second American, from the third London Edition. Boston: Gould, Kendall and Lincoln, 1846.

This volume is a striking illustration of the tendency of a mind deeply interested in any one subject, to fall in that state of morbid illusion, in which the figures of the engrossing idea are seen reflected from every object, and spreading over the whole scene. The writer beholds nothing but the Atonement in nature, and in history, on earth, in the skies, in heaven or in hell, in Gods Christ, or in man. The following extract from the table of contents will show how he does the Atonement swallow up the entire universe:—

'The constitution of the universe mediatorial; The intelligent of the universe benefitted by the Atonement Christ the President of the universe; All Providence centering in the Atonement; The administration of Providence founded on the Atonement; Providence subservient to the end of the Atonement.'

It is surprising that those who entertain the opinion that the divine justice must be satisfied, by the infliction of the entire penalty, even if it be upon the innocent to whom in the nature of things the penalty cannot attach, are not awakened to a precision of the enormity of such a notion by the application of it to human affairs. They generally run such an application. But the writer before us actually attempts to derive a sanction for the legal doctrine of the Atonement from an instance in history. He relates the story of an ancient King who affixed to a particular crime the penalty of having both the eyes of the culprit torn out. The first offender was his own son and he sustained the majesty of the law by putting out one of his son's eyes and one of his own! How strange that any one can imagine that the divine administration can be justified by a human example which could only have been suggested or tolerated among barbarians so benighted as scarcely to be lifted above idiocy! How shocking to bring the most absurd and brutish proceedings of heathen darkness to illustrate the justice of the Allwise God!

This work will, we think, upon the whole, do much good, as it spreads the doctrine of vicarious Atonement out in such detail, and runs it into so many of its bearings and ramifications as cannot fail to excite the repugnance of many who have received it without analyzing its nature or reflecting upon its applications.

We rejoice, moreover, to perceive that it abandons, and denounces the doctrine of Election as it has been connected with the Atonement in the Calvinistic system, and maintains that its benefits are offered, not to an elect portion, but to the whole of mankind. The following extract exhibits this 'commercial' view of the doctrine, and shows how fully the author repudiates and condemns it:—

'I will now introduce a few citations from two of our most masterly divines, partly to supply specimens of what I mean by commercial views of the divine administration; partly to show that such commercial views naturally produce the doctrine of limited atonement; and partly to indicate how much those commercial views have colored a great portion of systematic theology. The number of citations of this character, either from these two authors themselves, or from other theological writers, might be indefinitely increased—but these are sufficient.

The first author is DR. THOMAS GOODWIN, a great master in the Israel of his day, whose works are marked by deep research, independent thinking, and evangelical suavity. The extracts will be from his "DISCOURSE OF CHRIST THE MEDIATOR," found in the third volume of his works in folio. Ed. 1692. In b. i. chap. 5, Dr. Goodwin introduces the sinner as proposing to God for his pardon, "rivers of oil, the first-born of his body, &c." but all being too low, the Dr. remarks "There is no proportion. God would never have *turned away so fair a chapman*, if his justice could afford *so cheap* a commutation." In b. i. chap. 7, he says of Christ, "He must pay God in the same *coin* we should, and therefore, must make his soul an offering for sin—and if he be made sin, he must be made a curse; and which is more than all this, *God himself must be the Executioner*, and his own Son the person who suffers, as *no creature* could *strike a stroke hard enough to make it satisfactory*." In b. i. chap. 8, he says, "As his Father recommended the business to him [Christ] so also he gave special recommendation of the persons for whom he would have all this done—viz. those who were given to Christ." Then he observes—"a strange *gift* it was, which he must *pay* for, and must *cost* more than they were *worth*; and yet he take them as a gift and favor from his Father."—"So as Mediator (and though a Mediator) he saves NOT A MAN, but whom his Father gave him, nor puts a *name* in more than was in *his Father's* BILL. You may observe how careful he was in his *account*, and how punctual in it. John xvii. 12. He is exact in his account as appears, in that he gives a reason for him that was lost, that he was a son of perdition, and so *excuseth* it. In b. i. chap. 9, he represents Isa. xlix. as "the draught of the covenant, or deed of gift betwixt Christ and his Father for us"—and then says, "His Father offers (as it were) *low at first*, and mentioneth but Israel only as his portion. Then as he [Christ] is thinking them too small an inheritance, *too small a purchase for such a price*,"—"God therefore answers him again, and enlargeth and stretcheth his covenant further with him." In the next chapter he says, that "Christ laid down a piece *worth* all the grace and glory we shall have."

The next author is DR. JOHN OWEN, the Lebanon of English theology. The great extent of his learning, his accurate sagacity in searching the workings of the heart, and the prominence which he has given to the person of Christ, have recommended his works to such acceptance and circulation, as to give their own hue and character to much of the theology of his country. But the principle of a commercial atonement, in paying *quid pro quo*, is interwoven with his whole system of divinity, as Phidias's name in the shield. Take a specimen or two, from his "Death of Death," &c.*—God spared not his own Son, but gave him up to death for us all—that he made him, to be sin for us—that *he put all the sins of all the elect into that cup* which he was to drink of; that the wrath and flood which they feared did fall upon Jesus Christ"—"so all the wrath that should have fallen upon them, fell on Christ &c."—"He *charged* upon him, and *imputed* to him *all the sins of all the elect*, and proceeded against him *accordingly*. He stood as our surety, *really charged* with the *whole debt*, and was to *pay* the *utmost farthing*." The Lord Christ (if I may so say) was *sued* by his Father's justice unto an execution, in answer whereunto he underwent all that was due to sin, &c."—"Christ underwent not only that wrath (taking it passively) which the elect were [actually] under, but *that* also *which they should have undergone*, had he not borne *it* for them."

I have quoted enough. An atonement of such a commercial character as this, appears a measure of niggard calculation, and dribbling mercenariness. It will be a glorious day for the gospel, and for practical godliness, when commercial views of the death of Christ shall be entirely rejected, both by Christian divines and Christian Churches. Thanks be to God! these views are fast disappearing; as is evident from the fact, that they are scarcely ever mentioned in the creeds of young ministers at their ordination.'

* Owen's 'Death of Death,' b. iii. chap. 9, or WORKS, vol. v. p. 384, 385. See also p. 339, 340.

II. Saxton & Kelt have sent us 'Aids to English Composition, prepared for students of all grades.' By Richard Green Parker, A. M. A new Edition with improvements. A book of more than 400 pages, containing instructions and models of every species of literary production, from letters of introduction and visiting and reference cards, to dissertations, poems, and orations.

III. From the same publishers we have the 'Life of Mozart, including his correspondence.' By Edward Holmes, author of 'A ramble among the Musicians of Germany.' This interesting biography, closes with the following general review and estimate of the works and genius of its illustrious subject:—

'All the intimate friends and connections of Mozart are now removed, but the works of the composer, in various modes of republication, or first printed from the MSS., are, at the distance of half a century, continually springing into life. This is the fame he sought with the most earnest devotion and self-sacrifice. Estimated by the universality of his power, the rapidity of his productions, and his permanent influence on art, the models he created, and the constantly advancing march of his genius, arrested in full career and in the bloom of life, Mozart certainly stands alone among musicians.

The attempt made to determine his exact position among the greatest composers would be fruitless, as opinions must always be expected to differ upon questions of taste and sensibility; but of his title to the highest honours which posterity can award, there cannot be a doubt.

His works remain the "starry-pointing pyramid" of one who excelled in every species of composition—from the impassioned elevation of the tragic opera to the familiar melody of the birthday song; nor will they cease to command universal admiration while music retains its power as the exponent of sentiment and passion.'

IV. Wm. D. Ticknor & Co., have published 'Rosa of Linden Castle, or Filial Affection.' The publishers' notice states:—'The following interesting and instructive story was written by the author of the little volume entitled "THE BASKET OF FLOWERS," which was translated and arranged for publication by the lamented Dr. Bedell, and which has been extensively and deservedly popular. It is believed that the story of "ROSA OF LINDEN CASTLE" will be found to contain lessons of instruction, not less important and useful to young readers; and to them it is commended as admirably adapted to excite and cherish that filial affection which is one of the brightest ornaments of youthful character.'

IV. Francis & Co.'s Cabinet Library of choice Prose and Poetry—No. 1. Brief History of the condition of Women, in various ages and nations. By L. Maria Child—author of 'Philothea,' 'the Mother's Book,' 'Letters from New York,' 'Flowers for Children,' &c., &c. Revised and corrected by the author. In two volumes—fifth edition. New York: E. S. Francis & Co. Boston: J. H. Francis. 1845.

This Cabinet Library is happily introduced by Mrs. Child's popular and interesting work, of which the title is given above. It is a full collection, laboriously gathered, and presented in an easy and appropriate style. The great variety of customs and sentiments, bearing upon and affecting the condition of women in different parts of the world, and at the successive stages of society, are condensed into an interesting narrative, which is attractive to the general reader, and affords much food for reflection to the philosophic thinker.

The Rev. F. D. Huntington of the South Church, in this city, will repeat by request, the interesting Temperance Address delivered at his own Church on a Sabbath evening, in November, on the *next* Sabbath evening, at 7 o'clock. The place will be given in the papers of Saturday.

The ordination of Rev. Thomas Hill over the Independent Congregational Society of Waltham, will take place on Wednesday, December 24. Sermon by H. W. Bellows of New York. Charge by Rev. C. Stetson of Medford.

For the Register.

OBITUARIES.

MR. RUFUS A. WHITMAN.

Died, in New Gloucester, Me., on the 12th of Nov., Mr. RUFUS ANDERSON WHITMAN, son of Mr. Obadiah Whitman, aged 24.

Mr. W., though called early away by that relentless scourge of our climate, Consumption, had lived long enough to establish a good reputation, to secure many friends, and to enjoy, as life was closing, a well grounded hope of a blessed immortality, through God's mercy in Christ. He was desirous of acquiring an education, that he might fit himself for more extensive usefulness among men. As, from his father's pecuniary inability, he could receive no assistance from him in accomplishing this undertaking, he left home early. After leaving home, he spent some time, as a hired laborer, in the employment of Rev. Mr. Ripley of Waltham, for whom he has always retained an affectionate regard. After he left Waltham, he attended the Academy at North Yarmouth, Me., and was under the instruction of that excellent teacher of languages, Allen H. Weld, Esq. From North Yarmouth he went to Philips Academy, Exeter N. H., as a charity scholar, upon the Philips foundation. He remained at Exeter, with the exception of some portions of the winter seasons, spent in teaching, until he was fitted for college. He then opened a private school for boys in Portland, Me., about the first of May, 1844. He was successful in his attempts to gather a school, which was soon filled to overflowing, and in which condition it remained until Mr. W. was obliged to relinquish labors so arduous. As a teacher he was conscientious and faithful; firm in the maintainance of government, resolute in requiring prompt and implicit obedience, while in his instruction he sought to make his pupils thorough in their acquaintance with all that they passed over. In Feb. 1845, Mr. W. took a heavy cold, and being predisposed to pulmonary complaints, he was soon compelled to yield to his disease and give up his school. From that time until last November, he wasted gradually away, and finally fell quietly asleep in death.

Mr. Whitman felt, when the conclusion was forced upon him, that his days on earth were soon to be numbered, that it was a sad disappointment to be thus cut off, after so many struggles, and just as he was beginning to taste the sweets of success, in his efforts for usefulness. He had looked forward, with feelings of strong hope, to an honorable rank in some one of the professions. He had often conversed with the writer in regard to the Christian Ministry, upon the studies of which, he was at times strongly desirous of entering, but from the actual commencement of which he was deterred by feelings of self distrust as to his fitness, in a spiritual point of view, for a position, which, in his estimation, was highly sacred. But notwithstanding he at first felt that it was a sad disappointment, yet in the exercise of calm reflection and a christian faith, he soon brought himself into a state of feeling in which he could say, not my will, but thine, O Father, be done. He read the Bible for himself and was independent, perhaps peculiar, in his theological speculations. But he had gathered from his reading of the Bible its most profitable lessons of practical wisdom, by which he was sustained and rendered cheerful and happy in view of the approach of death. With calmness and resignation he endured the pains and langour of his disease, and seemed more intent upon bringing his soul into a more and more religious frame, than he was in regard to his bodily health. We are prompted to mourn when one so young, so industrious and so promising is cut off in death. But, when we consider that "*that* life is long, which answers life's great end,' we shall the more readily acquiesce in these trying scenes of our earthly pilgrimage.

JOHN MARSTON GOODWIN, ESQ.

Died in Boston, on the 25th of Nov., JOHN M. GOODWIN, Esq., Superintendent of the Massachusetts General Hospital, aged 66 years.

It seems proper that one so generally known, and so highly esteemed in this community, should receive something more than a passing notice. It is a melancholy pleasure to recall the many virtues, the amiable and pleasing traits, which adorned our departed friend, and the writer can truly say, in relation to the subject of this notice, that in the review of his character there is as little to excite painful emotions as usually falls to the lot of man. Those who knew Col. G. best loved him most ardently. In the place where he passed his youth he was a universal favorite, and his presence was indispensible at all social gatherings, of old or young. He had an inexhaustible fund of humor and anecdote, and a heart overflowing with the milk of human kindness, and he never seemed so happy as when making those around him happy.

The first public station occupied by Col. G., was the Stewardship of the Massachusetts Lunatic Asylum, at Somerville. For the discharge of the duties of this responsible station he was admirably adapted, for with his unbounded benevolence he possessed also great firmness, decision of character, and presence of mind. The duties of this office were discharged to the entire satisfaction of the gentlemen connected with the Asylum; but finding them too arduous for his health, he sought other employment, and in 1825 or 6 took the cashier-ship of the New England Pacific Bank, in this place. After performing the duties of this office, to the acceptance of all concerned, for several years he removed to a similar, but more lucrative station, in the People's Bank at Roxbury. From there he removed to the place of his early residence at East Bridgewater—on the closing of the Bank in that place, he received the appointment of Superintendent of the Massachusetts General Hospital, in Boston. In his business habits, Col. G. was distinguished for his preciseness, promptness and method. In all his intercourse with others he was uniformly affable and polite. But in no station was he more at home than in the one he first occupied, and that in which he spent his declining years. He was emphatically at home among the sick and sorrowful and afflicted; and hundreds who have experienced his kindness will bear witness that he was the unchanging friend of the destitute and needy. He was a fast friend. Who that has enjoyed his friendship can forget his cordial greeting or his sunny smile! No matter how black were the clouds which hung over him, nothing but sunshine ever appeared in his face when it greeted the face of a friend; and this delightful trait was exhibited even in the closing scene of his life. When he was too weak to express his feelings in words, the benevolence, peace and tranquillity of his soul shone out through his sunlit eye and smiling face, and his mourning friends were comforted and sustained by the assurance that death had no terrors to him.

'Serene, serene
He pressed the crumbling verge of this
Terrestrial scene,
Breathed soft in childlike trust
The parting groan—
Give back to dust, its dust,
To heaven its own.' COM.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

PUSEYISM EXTINGUISHED BY AUTHORITY.

The last Christian Witness and Advocate contained the following Letter from Bishop Eastburn, which gives the death blow to Puseyism in the Diocese of Massachusetts.

TO THE CLERGY OF THE DIOCESE OF MASSACHUSETTS.

REVEREND AND DEAR BRETHREN;—A deep sense of the responsibility attached to my office, as the chief Pastor of this portion of our common fold, has constrained me to address you on a subject, in regard to which I would fain, if duty would have permitted, have remained silent.

It is already known to you, that, towards the close of the last year, a parish was incorporated in the north western part of this city, under the name of the Church of the Advent. Its commencement afforded me sincere pleasure; and, having been begun with the avowed intention, on the part of the respectable persons engaged in it, of establishing a church with free sittings, I commended it to the liberal aid of the Episcopalians of Boston. On the evening of Sunday, the 23d of last month, according to previous appointment, I visited the temporary place of worship of this parish for the purpose of administering the apostolic rite of Confirmation; and there observed, to my inexpressible grief and pain, various offensive innovations upon the ancient usage of our Church. In the form of the Communion Table; in the decorations of golden candlesticks, and of a large wooden cross, by which it is surmounted; and in the postures used in front of it by the assistant minister, who, as I learned from the Rector, was only conforming to the constant practice of the latter on all occasions except the service of that evening; I perceived with sorrow superstitious puerilities of the same description with those, which already, in the case of another parish Church of this Diocese, had called forth a public expression of disapprobation, first from my reverend predecessor, now resting from his labors, and subsequently from myself, in the Address to the Convention of 1844.

I feel, my reverend brethren, that I should be guilty of a dereliction of plain duty, were I not to express, in this public manner, my utter and unqualified condemnation of these practices, carried on in the principal city of the Diocese, and under my own immediate eye. Were these novelties nothing more than childish, they would be on that account sufficiently objectionable to call forth my censure: for it certainly must be a fit subject of rebuke, that there should be found a disposition among any of the Clergy to abandon, in their mode of conducting divine service, that masculine simplicity and dignity, by which our beloved and venerable Church, both here and in England, has been so long and so justly distinguished. But chiefly do I condemn these innovations upon established custom, because of their pointed and offensive resemblance to the usages of that idolatrous Papal communion, against which our Prayer Book so strongly protests; and because, where a Communion Table is fitted up like a Romish altar, and certain postures are used by the Clergy indicative of reverence towards that altar, the certain effect of such a spectacle is to produce gradually among the congregation those very corruptions, in regard to the sacrament of the Lord's Supper, from which, by the good providence of God, we have been so graciously delivered. Those who are familiarized, by the officiating minister, with the *forms* of error, will fall, by an imperceptible but sure process, into error itself; and thus our people will be led, by the very services in which they engage while actually within the bosom of our own Protestant church, into doctrinal departures of the most grievous and vital character. And, in addition to these considerations, I will not dissemble the pain which such practices give me on another account,—namely, the ridicule and contempt to which they expose the Church of our affections, from all sensible and enlightened persons of other Christian bodies.

In view of the dangers above stated, and considering this subject as far from being a mere matter of taste and fancy, about which men may safely differ, I have already privately remonstrated against the novelties adopted in the Church of the Advent; and have expressed my views, as opportunity offered, to various individuals. But, knowing that this mode of signifying disapprobation must, of necessity, be limited in the extent to which it reaches, and fearing lest my supposed silence should, in any part of this Diocese, be construed into acquiescence in things which I condemn, and which I regard as pregnant with evil, I embrace the present method of letting my sentiments be more widely known. It is a pleasure to me to feel well assured, that with the usages referred to, and with the unsound and unchurch-like theology to which they belong, a great majority of the Clergy over whom God has given me the oversight have no sympathy. But others are constantly entering our ranks; and may need, especially the younger of them, to be warned against the imitation of such examples. Whether the course adopted in the parish referred to will be continued or not, it is beyond my ability to conjecture: but, however this may be, I shall have the satisfaction of feeling that I am clear of the responsibility of being a silent spectator of irregularities, degrading to the character of our Church, and perilous to the souls of our people.

That your heart's desire, my reverend brethren, in your high and holy calling, may be to set forth the unsearchable riches of Christ to a world lying in sin and death, is the prayer of

Your affectionate Diocesan,
MANTON EASTBURN.

Boston, December 2, 1845.

INTERESTING SCENE AT THE BAPTIST CONVENTION.

The New York Recorder contains an extended Report of the recent Convention of our Baptist fellow christians at New York. It was an occasion of great and encouraging interest to the friends of Missions in that denomination. We extract the following passage:

'Dr. Judson said that although he was forbidden to speak by his medical adviser, he would say a few words. He said—I must protest against the abandonment of the Arracan Mission.——

Here the reverend gentleman's voice entirely failed him, and he was obliged to communicate through Dr. Cone, the Convention deeply sympathizing with Dr. Judson in the fervor of zeal that had led him to the attempt.

Dr. Cone—Brother Judson says the first reason for not abandoning the Arracan Mission is, that the population is more than double that of the Tenasserian province. There we have entire toleration and encouragement from the Government, and there we have churches both of Burmans and Karens, and a host of hopeful converts.

There, though at first the climate was injurious and fatal, it is becoming more and more healthful every year, and the capital, Akyad, is now decidedly healthy.

And lastly, if the Convention think his services can be dispensed with in finishing his dictionary, he will go immediately to Arracan, or if God should spare his life—

Here Dr. Cone was overpowered by emotion, and there was scarcely a member of the Convention who was not completely unmanned.

Dr. Cone. If his life be spared——Oh, God bless him——and spare him——

After a pause Dr. Cone continued——

——or if his life shall be spared to finish his dictionary, he will go there afterward, and labor there, and die and be buried there.

Rev. Mr. Abbott, addressing the Convention, said: The mission to Arracan will not be abandoned. If the board should decide to call home Brother Stillson, or remove him to some other place, I shall consider it my duty to return to Asracan and throw myself on the Karen churches for support, and live and die there and there be buried. They will support me. And if there is not money enough raised here I shall feel myself under obligation to take that course.

I am glad that I did not hear the Report of the Corresponding Secretary three days ago. The effect would have been silent despair for me. I landed on my native shores on Friday last, and almost the first thing I heard was, that it was a time of great declension; that the South had filed off, and had formed a new Convention, that a similar movement was contemplated at the North, that the brethren would probably come together under excited feelings, and that there would be conflicting interests, much clashing of sentiment, and not a little quarreling. Old grey-headed men shook their heads and feared for the stability of the mission interests.

I thought of the debt of $40,000 and the wants of Arracan; my heart was sorely troubled, and I knew not what to say. I felt as I had never felt before. But in seeing what I have seen for the last two days, all my fears have been removed, and now I am sure not one mission station will be abandoned, and not one missionary be called home. New stations will be supplied, more men will be sent, and the cause of missions will go on triumphantly. After seeing what I have seen, the spirit of zeal and devotion in the cause, and the delightful union that has here manifested itself, I believe that when these ministers of Jesus Christ go home to their charges, they will so enkindle afresh the missionary spirit in their respective charges, that we shall henceforth enlarge our operations, men and money will be liberally supplied, and that Report will be read in after years with wonder, that the idea should ever have been suggested, that any mission stations should be abandoned.

The idea of abandoning Arracan! Think of it.

Rev. Baron Stow explained that the Board never intended to abandon Arracan. They were not prepared for any course in reference to any station. He thought it his duty to guard against any such construction. The Report read by the Secretary was prepared under instructions from the General Board, and was a mere statement of facts for the information of the Convention.

Mr. Abbot continued. All will be supported and sustained; and I rejoice that I have the privilege of standing before you, and of expressing my gratitude to you my brethren, for all that you have done for the missionaries and for me individually. Your labor has not been in vain. Others have labored, and it has been my privilege to enter into their labors. I have reaped where the seed has been sown by those who are now with their glorious Head. I have gathered in the harvest, and a great many sheaves have I gathered in. I have left twenty six churches in Arracan and the regions East, numbering 3,100 baptized converts, with two ordained pastors and twenty three native preachers, laboring and praying, and teaching, and suffering, and they are looking to you to send them a missionary, and their desire shall be satisfied. Brethren, my heart rejoices, and I give God glory for what my eyes have seen and my ears have heard in these two days.

Rev. Dr. Cone said, often have I longed for the privilege of attending one missionary meeting in my life, and blessed be God, my desire is granted this day. This is a missionary meeting—a glorious meeting. Do you want $10,000? Here it is, (holding up the list of subscriptions, pledged on the preceding evening) signed by good men, and true, and if you want $10,000 more to come from the same quarter, call for it, and it will come. One who signs himself 'A poor man,' a member of my church, sends up to me the following memorandum—'Don't let any of the missionaries come home. I enclose you ——the profits of my hard labor for the last month, and next month I will send you more; but do not let any of the missionaries be recalled.'

The Corresponding Secretary said that there was no mission nearer the hearts of the managing board, than the Arracan mission; and as to its being given up, no opinion was expressed on that subject with the communication. The simple statement is made that in Arracan, so far as pecuniary matters are concerned, the removal of the missionary thence would be the least expensive of any removal or change that the Board could make. The report was ordered to be printed.

The Rev. Dr. Williams of N. York prefaced the introduction of a resolution, by observing that at a former meeting he was compelled to vote for the abridgment of the mission stations, not that they had not strength enough to occupy their stations—nor that the providence of God did not call for their enlargement, but that the acts of the church did not keep pace with the resolutions of the church—that it was martyrdom for the missionaries abroad to be constantly in jeopardy, and that christian integrity required that they should bring their expenditures abroad into some sort of correspondence with the habitual doings of the churches at home.

But now the signs of a new state of things seemed to require that they should exercise larger faith. It seemed to him as though in the sickness and death of their faithful and able missionaries, God was punishing their want of faith; as though he had said,—'You talk of removing your missionaries, I will remove them for you; you desire to abridge your missionary operations, I will take that matter in hand, and will do it for you;' and now every heart was ready to breathe the prayer, '*O God*, spare our brethren, and we will no longer spare ourselves.'—He would move the following resolution:

Resolved, That in the indications of Divine Providence, as presented by the remarkable harmony and the reviving hopes of the brethren here met, and the flowing together of all hearts in the baptism of one Spirit, this Convention find themselves compelled to abandon, for the present at least, all thoughts of abandoning or abridging their stations, and that our Heavenly Father is summoning us to re-inforce and even enlarge our operations in fuller accordance with the greatness of His promises and of the world's necessities.

The resolution was unanimously adopted.

HARTFORD—ITS CHURCHES AND PREACHERS.

A correspondent of the Watchman of this city (Baptist) gives the following account, which will be read with interest. We doubt not that our brethren there will command success in their zealous and enlightened efforts to maintain our cause, and spread the light of true christianity in all the regions round about.

We have a few public buildings which are an ornament to the place. The State House in the centre of the city, the Wadsworth Athenæum, the Asylum for deaf mutes on one hill, Trinity College, and the Retreat for the Insane on the other. The old Centre Church (albeit somewhat puritanic in its structure) the two Episcopal churches, particularly the *Christ Church*, as it is called, and the new Unitarian church, which for a wonder, is pure Gothic, are beautiful and imposing edifices. Our two Baptist churches are respectable in point of appearance, but can lay no claims to architectural beauty. Our good Baptist fathers had an idea that somehow religion and architectural ornament were incompatible; and hence they have generally succeeded in making their religious structures as plain as possible. A better taste, however, begins to prevail amongst us; and for one I am gratified to perceive that in many places, particularly in Boston, (where it is much needed) they are resolved that Satan and the world shall not monopolize all that is

copal congregations are pretty numerous and wealthy.

The four Congregational societies are all of them highly respectable, in point of numbers and intelligence. Dr. Hawes is pastor of the Centre Church, which is the largest in Connecticut. There is one peculiarity about this church which is worth noting. *They have never dismissed a pastor.* From their origin, some hundred and fifty years ago, till the present time they have had only three or four pastors. They seem to have made up their minds, *in all cases, to sustain* their pastor, and hence *they* have always a good one. Dr. Hawes *is* an able preacher, and a good man. His *influence* is great and salutary. It is an *influence* which has been accumulating *for more* than thirty years. Dr. Bushnell *is* pastor of the North Congregational church. He is a man of decided talent, and *his preaching* is characterized by its terseness *and* originality. His orthodoxy has been *often* suspected; but I hope, without sufficient reason. That he regards himself as orthodox, I have no doubt, and that he is thoroughly honest in the expression and maintainance of his views, all will admit. But he is not considered deeply *evangelical* even by the members of his own body. His preaching has been much commended by some Unitarians.—After all, I am inclined to deem him *orthodox* in sentiment, though far from rigidly Calvinistic. His sermon on the *Moral* uses of the sea, is a fair specimen of his style of preaching.—The fourth Congregational church is destitute; the other, usually termed the South Congregational church, has recently settled as pastor, the Rev. Mr. Clarke, a worthy man and a good preacher. With the two Baptist churches you are somewhat acquainted. The first numbers over 500 members, and contains a fair proportion of wealth, intelligence and piety. It has eight young men studying for the ministry, all of them, but one, members of *Trinity College* in this city. The other church, usually denominated the South Baptist church, under the pastoral care of Rev. R. R. Raymond, numbers about 400 members, and in point of intelligence, &c., has about the same character with *her sister* church. At present they too much *resemble* all the churches in the *neighborhood*; for without exception, they all *appear* very languid. Some favorable *indications*, it is true, have been manifested of late, but not of a sufficiently *decisive* character to warrant the hope of much enlargement and prosperity.

I have thus given you a bird's eye view of our religious condition; but on looking it over I find I have said nothing of the Unitarian society. It has been recently formed; and as yet, is quite small. Two or three individuals however, of considerable property and influence are connected with it, and the new house of worship is a fine building. But they will find it somewhat difficult, in a place so thoroughly indoctrinated, and pervaded by evangelical influ*ences* to build up a large society. They may attract a few young persons, and perhaps one or two of the better class of families; but their progress will be slow and laborious.

We need the gracious influences of the Holy Spirit to quicken the churches, and bring sinners to the knowledge of the truth; and should these be enjoyed, as they have formerly been, it will be impossible for any heresy to gain any decided and permanent footing. O, for more simplicity, purity and steadfastness on the part both of members and people.

With best wishes, I am, yours truly,
[Christian Watchman. CHRYSOSTOM.

THE GERMAN LUTHERAN CHURCH IN AMERICA.

This extensive denomination, reaching in its numbers almost to the first class of sects in that particular, is agitated by the same controversy, which, under the name of Puseyism is convulsing the Episcopal Church. In every sect the same elements of strife are at work. A party has risen in each, which, filled with faithless fear of the tendencies of progressive enquiry, seeks to recover the safe harbor of old *tradition*, or authority, of *creeds* and systems established in a darker age. Dr. Nevins of Mercersburg has endeavored to push his denomination back towards Rome, by giving currency to a modified form of the doctrine of the 'real presence,' and investing with a most un-Protestant awe, the reception of the eucharistic elements. The following extract from the Lutheran Observer shows what a stir the 'Puseyism of Mercersburg' as it called is making among the Lutherans.

'We had hoped that the controversy respecting Dr. Nevin's (of Mercersburg,) doctrine of 'Concorporation,' alias, his semi-Romanism in relation to the Eucharist, would be carried on in future in the Messenger, where it properly belongs.

Our own readers we presume do not take a very deep interest in the Mercersburg effort to revive the errors of by-gone ages, from which it was firmly hoped our American churches had finally and forever escaped.

Mercersburg indeed disclaims the charge of 'novelties;' but notwithstanding that disclaimer Mercersburg most indubitably differs from the received views of the German Reformed church in this country. Thirty years' acquaintance with many of her most faithful ministers, never—no never discovered to us that they even dreamed of that figment of the imagination, that poor, low, mystical, confused, carnal and antiquated doctrine, yclept 'Concorporation'!—Only think of it,—the *literal* communication of Christ's glorified humanity to the believer, thus *confounding* the natures of believers and of Christ, and actually predicating *ubiquity* of humanity!—the glorified body of Christ received by the believer with the bread and wine! If this is not a *corporeal* presence what meaning is there in language! if this is not equal to Puseyism and an immense stride toward Romanism, we would like to know what is! One would think the mere statement of such a doctrine, would be its promptest, surest refutation. It grates upon the ear, jars the feelings, offends the understanding, and unhinges the holiest associations of many of the best and most spiritual men in the most evangelic churches. This alone is *prima facie* evidence against the orthodoxy of the doctrine, and of a departure from the established belief of the twin sister of the first born of the Reformation.'

The Lutheran church seems to have made as much progress, in this age of improvement, as any branch of the church, according to the account which follows:

'Our brethren sometimes complain at present of hostility, and doubtless they have cause. But they can hardly form an idea of the difficulties of their senior brethren, who were called to stand in the first breach, and to march up to the first onslaught of a numerous host unaccustomed to defeat and confident of an easy triumph. Now-a-days, faithful ministers usually find the ice broken and have a strong phalanx of godly people to sustain them; and Satan, moreover, is measurably bound now. In that day he walked abroad on the earth almost 'without let or hindrance.' Episcopal ministers attended horse-races and balls. Presbyterian were indeed *orthodox* up to the hub, but as 'dead as door-nails,' and preached about waiting God's time to be converted; and Lutheran elders and deacons as well as Reformed, played cards and were managers at dances, and got drunk, and were often elected to office just to force them to go to church and carry the bag about, and so get the laugh upon them. These, to-be-sure, were all extreme cases, and there were honorable exceptions; but so it was; and it was even deemed fanatical to oppose such doings, and we were more than once denounced as 'a sanctimonious hypocrite' because we ventured to take exception. When we proposed holding a prayer-meeting, our best friends dissuaded us, and assured us it would 'break our neck.' When we persisted and consented that it should be held not in private houses but in church, (in order to give as little offence as possible,) the sexton was forbidden to open the church, or perform any official duty for us. And we more than once quarrelled with him for his neglect, and 'nabbed' the key from the nail under the looking glass, in his very presence, unlocked the church ourselves, rung the bell, lighted the candles and then lectured to five or six people, all women but one, and he was the unwilling and yet yielding sexton. The fact is, we could tell some queer comico-tragico tales and relate some marvellous scenes involving sometimes the ludicrous and sometimes the solemn, in reference to those times.

If now and then a poor sinner was brought under conviction, the Methodists almost as a matter of course claimed him, and ten to one if they did not carry him off as a prize and a trophy, saying as they often did, that as *they* were 'God's peculiar people,' they alone knew how to deal with 'convicted' sinners and take care of 'converts.' Lutherans, they would remark, may sometimes answer well enough to 'catch a fish,' or 'wing a bird,' but it was for Methodists alone to 'string' the former or 'bag' the latter. Thus, the salt was taken away from us; the leaven that might have leavened the whole lump, was carried off; the solitary taper that was now and then seen faintly glimmering amid the thick gloom, was plucked from its socket and borne in triumph to a region studded, as it was said, with brilliant and shining lights. Oh how trying, how exquisitely painful this was. More than once we sat us down in solitude, and wept—and wept over this state of things; until we could scarce summon up courage to go to work again. Our Methodist brethren were a zealous, praying, untiring people and did much good, and in despoiling us of the fruits of our labors, they were doubtless actuated by pure motives. It is also very certain that their earnestness and success stirred us up to double diligence; and thus they indirectly became the instruments more or less of bringing about a revival in sister denominations. But they also greatly retarded the work among us, by taking away our helps as fast the *Lord* gave them to us. What amount of *grief* and sorrow they thus inflicted, and of *mischief* they thus designed to the cause in general, is known to the Omniscient alone. But we presume all this became to God's plan of accomplishing his purposes, and was necessary as a whole to bring about important results.

We are in all honesty compelled to say, that it was not until we began to hold protracted meetings and employ the mourner's bench, that a radical change took place and a new face was put upon things. From that time forward our Zion clothed herself in her beautiful garments, our Methodist brethren could no longer materially trench upon our territory, and not twice or thrice but ten or twenty times as much money has been contributed for benevolent purposes. The truth is, in former times no money at all was raised, except to build or repair a church or pay a minister; and for the former purpose lotteries were commonly resorted to, and ministers and elders tried to sell tickets! But how is it now!

Let not brethren blame us for vindicating the mourner's bench. We praise the bridge that carried us safe over; and he is the best physician that cures us.'

OLDEN TIMES.

On a fast day observed by the Westminster Assembly of Divines, it is stated by Mr. Bailie in his notes on their proceedings, that Dr. Twisse the moderator, opened and closed the exercises with a short prayer; that then Mr. Marshall prayed large two hours, confessing most pathetically and judiciously the sins of the Assembly. Dr. Arrowsmith afterwards preached a hour, and a psalm was sung; then Mr. Vines prayed two hours, and Mr. Palmer preached an hour, after which Mr. Seaman prayed nearly two hours, when another psalm was sung, and Mr. Henderson brought them to a short and sweet conference, on the subject of their confessed and visible faults. Prayers of such a length would be ill borne in modern times, even by the most devout among living christians; and even *sermon* of an hour's length, are deemed intolerable. [Boston Recorder.

FANATICISM.

About 20 years ago, an ordained missionary of the church of Scotland came to America, and set up as a preacher on Prince Edward's Island. He made great pretentions to intimate intercourse with God, and by his wild and incoherent addresses, was wont to throw his audience into convulsive fits, which he taught them to regard as a sure sign of conversion, from which, when they recovered, they passed into a state of great joy, and expressed their thankfulness by violent dancing. He maintains that none can be saved, except the seed of Abraham according to the flesh, including however the Highland Scotch, who he declares are the descendants of Joseph, the man who wore the first *tartan or chequered coat*, on record! He has 3000 followers, nine places of worship, and 800 communicants. His principles are grossly antinomian, and their effects on his followers are such as might be expected among the ignorant victims of delusion. [Ibid.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

REMONSTRANCE AGAINST THE ADMISSION OF TEXAS TO THE UNION AS A SLAVE STATE.

We have received a copy of the Syracuse Daily Star, giving an account of some interesting and spirited public meetings, in that city, composed of all sects and parties, for the purpose of preparing a remonstrance to Congress expressive of the will of the whole people of that place. The name of Samuel J. May is at the head of the call, and he engaged with ability and effect in the deliberations of the meetings.

Hon. S. C. Philips, of Salem, has prepared two discourses, which exhaust the whole subject, and do ample justice to its merits, and is addressing them to the people of our principal cities and towns, in public lectures. If the causes of division, distrust and alienation, among the people of the free States could be removed, so that their real sentiments might be uttered, their voice would rise in such tones as would compel the obedience of Congress. The remonstrance which is offered for signature is so simple in its aim and free from objection in its terms, that it might with propriety be signed by every man who values freedom, and believes that the institution of slavery is a blight to the soil that sustains it.

☞ On the afternoon of Dec. 3d a collision took place on the Western railroad, near Chester village, between a passenger and a freight train, destroying the locomotives and bruising badly several of the persons attached to the cars. No passenger was injured.

☞ The congressional State election in New Hampshire has again resulted in no choice, the regular Texas democratic candidate being farther than ever from an election.

☞ The Daily Advertiser reprints from an English paper, a letter from Lord Brougham, in which he speaks in the highest terms of the talents and character of Queen Victoria, and states that a very friendly feeling pervades the English people towards France.

☞ The steamer Cambria arrived in the outer harbor at 7 o'clock P. M., of Dec. 4th, and came up early next morning. 14 1-4 days passage—73 passengers from Liverpool to Boston, 23 to Halifax, 23 from Halifax.

The Hibernia, after repairing at St Johns, Newfoundland, reached Liverpool in 8 days from that port, on the 18th of November.

The Great Britain arrived out on the 18th, having left New York on the 28th of Oct. She broke one of her propellers and was so disabled in her steam machinery as to have to rely, for the greater part of her voyage upon her sails, with which alone she accomplished an extraordinary degree of speed, running ahead of every sail vessel on her track.

The ports had not been opened, and there was no immediate prospect of such an event. The panic, in reference to the supply of food, had much abated. The grain market was not advancing, but if any thing had declined. The Bank of England had made another advance of 1-2 per cent. in the rate of discount.

There had been several long sessions of the Cabinet, and it was understood that the subject of the Oregon negotiation was engrossing the attention of the government. From the indications of the feeling and tone of the government and people, it is much to be apprehended that the President's message will produce an unfavorable crisis in the relations of the two countries.

The King of Belgium, in his speech to the Chambers gives notice of the conclusion of a treaty of commerce and navigation with this country, which is understood to have been transmitted to our government by a bearer of despatches in the Cambria.

By the returns compiled by order of Parliament, by the aid of the Board of Trade, the items of railroad statistics, at the close of 1843, were as follow:

	Miles.	Cost.	Av. per mile.
Great Britain	2,069½	£64,238,630	£31,048
Belgium	343	5,872,160	17,120
France,	552	10,276,000	18,617
Germany,	1,997½	15,500,000	7,500
America,	3,688	17,702,400	4,800

A steam whistle has been so constructed as to give forth various sounds, like a musical instrument, which can be understood and serve as a language among the persons employed on railroad trains.

☞ The Postmaster General in his annual Report urges that all postages be required to be paid by the senders of letters or packages. This would save a large amount of postage on letters which become *dead*, as well as upon printed matter that is never taken out. In all respects a most excellent provision.

☞ The correspondence connected with the negotiation in reference to Oregon discloses, in addition to the facts mentioned by the President in his message, that a proposal made by the British minister, to leave it to arbitration, was rejected by Mr. Tyler, when Mr. Calhoun was Secretary of State.

☞ At the municipal election, in this city, on Monday, Dec. 8th, Hon. Josiah Quincy, Jr, was chosen Mayor by a majority over all others of 2258. The whig vote was 5331—the Native 1633—the Democratic 1361, and scattering 89. The entire list of whig candidates for Aldermen, and a large majority of whigs for the common council were elected.

The following school committee was chosen:—
Ward 1, Sebastian Streeter, Henry G. Clark.
" 2, Sam'l C. Allen, Jr., James H. Barnes.
" 3, Daniel R. Simpson, one vacancy.
" 4, H. A. Graves, Ezra Palmer, Jr.
" 5, Frederick Emerson, N. C. Betton.
" 6, Theophilus Parsons, Daniel Sharpe.
" 7, Edward G. Loring, Charles Brooks.
" 8, E. M. P. Wells, Daniel M. Lord.
" 9, Daniel T. Coit, George T. Curtis.
" 10, Nehemiah Adams, Ezra Lincoln, Jr.
" 11, Charles C. Barry, Otis A. Skinner.
" 12, Alvan Simonds, Theo. D. Cook.

NEW YORK CANAL TOLLS. Amount of tolls received on all the New York State Canals, in each of the following years, viz:

	4th week in Nov.	Total to Nov. 30.
1839,	$5,041	$1,599,038
1840,	20,190	1,773,583
1841,	21,734	2,033,252
1842,	5,380	1,748,870
1843,	14,747	2,080,146
1844,	19,466	2,446,090
1845,	25,585	2,646,118

The above is the entire amount of tolls for the season of 1845 to the close of canal navigation—exceeding the very heavy tolls of 1844 by the sum of $200,088. [Albany Argus.

☞ The President's message pressed out of our secular department much matter which belonged to the last week. We copy from other papers, as worthy of record, the following articles.

FUNERAL OF THE LATE MAYOR OF BOSTON. The funeral services of the late Hon. Thomas Aspinwall Davis were performed at the Winter street Church on Tuesday afternoon of last week, both branches of the city council attending. The remains of the deceased had been brought in from Brookline, and placed before the altar. The Rev. Mr. Richards, assistant pastor, made the opening prayer, and read an appropriate portion of the Scriptures, and the Rev. Dr. Pierce, of Brookline, preached the funeral discourse from the text—'Blessed are the dead which die in the Lord.' In giving a sketch of the principal incidents in the life of Mr. Davis, Dr. Pierce stated that he was born in Brookline on the 11th of Dec., 1798, and on the 17th of the same month he was dedicated to his God and Savior at the baptismal font by his venerable and revered eulogist.—His ancestors were preeminent for their piety, and his conduct in early life indicated that he had inherited their happy qualities in this respect. In the autumn of 1823, he made a public profession of his faith in Park street Church, and in November, 1824, he was united in the holy bonds of matrimony to Maria Jackson, daughter of the Hon. William Jackson. Subsequently he took an active part in causing the building of a Church in Hanover street for the Rev. Dr. Beecher; and after that building had been destroyed by fire, he took a similar part in the erection of the Church in Bowdoin street. He also took the lead in the measures adopted to convert the Federal street Theatre into a place for religious services, but, said Dr. Pierce, sad to relate, it was about to revert to its original use. He next was concerned in procuring the erection, of the Central Church in Winter street, and continued as devoted and active as ever in the cause of the Church and the advancement of moral and religious instruction. As the leader of a Bible class of thirty gentlemen, notwithstanding the pressure of his business avocations, he found time in the course of one year to write 35 lectures on spiritual topics, each of which occupied an hour in the delivery.

During the last fortnight of his life, his mind dwelt much on Heaven and the wonderful works of God. The last words he was known to utter were, 'I am perfectly tranquil in body and mind.' The revered preacher confined his remarks almost exclusively to the moral and religious character of the lamented deceased. The concluding prayer was offered up by the Rev. N. Adams, and, the exercises being over, the body was then re-conveyed to the hearse, and the funeral proceded to Brookline where the remains of the deceased were deposited in the family burying ground, near the Rev. Dr. Pierce's Church. [Post.

RAIN. The following comparative statements, relative to the storm of Thursday, Nov. 27th, and other great rains which have fallen in this city for nearly 30 years past, are taken from observations recored by Dr. Hale.

In the rain of Thursday there fell the greatest quantity that has fallen in the same number of hours, with two exceptions, since January, 1818, nearly 28 years, having been 3.37 inches in 16 hours. The exceptions were July 30, 1829, when 4.83 inches fell in two showers the same afternoon, and July 15, 1835, when 4.16 inches fell in two showers, in the afternoon and night. There have been several instances of a larger fall in one storm; but they have been of longer duration. In September, 1818, 4.19 inches fell intwo whole days; in August, 1826, 3.74 inches in two days and 6.69 inches in seven consecutive days; in September, 1830, 4.36 inches fell in three days; in April, 1839 4.08 inches in two days; and in November, 1840, 5.13 inches in 32 hours.

The quantity of rain the present month has been 8.876 inches. The only months that have equalled this quantity since January, 1818, were August, 1826, and November 1840. In the former of these the quantity was 11.31, and in the latter 9.48 inches. On the night of Nov. 30th, and during the day of Dec. 1st rain fell to the amount of 1.84 inches, making the amount from early in November 9.26 inches. There was another abundant rain on the 4th of December.

There was an unusual fall of the barometer on Thursday. At 1, P. M. on Wednesday, the mercury stood at 30.56 in.—10 P. M. 4 30.50 At sunrise on Thursday 30.00, 1, P. M. it 29.48, and at 3, P. M. at 29.38, from which time it began to rise and on Saturday morning it had risen to 30.76 inches, giving a fall of an inch and 18 hundredths in about 24 hours, and a rise again of an inch and 38 hundredths.

CAPTURE OF A STEAM SLAVER. Capt. Ballard, of bark Mohawk, at this port yesterday from Zanzibar, reports that he touched at St. Helena, Oct. 14, and that H. B. M. steamer Penelope arrived there on the 13th, having a few days before captured a steam slaver with three masts, called the Cacique, (which left New York last spring, put into Baltimore in distress and sailed again for Brazil.) She fitted out at Pernambuco, and was off the slave coast, waiting for fifteen hundred negroes to be got ready for her cargo. On board this slaver were forty-five persons as crew, amongst whom were four Americans (two engineers and two stokers.) The assistant engineer was then a prisoner on board the Penelope, and the other three were on board the Cacique, expected immediately at St. Helena. The C. would be put into the Vice Admiralty Court for adjudication. The commander of the Penelope intended to take the four Americans back to the coast, and deliver them up to the U. S. naval commander on that station.

A person representing himself to be Capt. Charles Chalmers, who had made his appearance at Madagascar with a boat and four men, and stated that he was master of ship Cecil, of Baltimore, which had been totally lost, with fourteen men, at the island of Juan de Nova, took passage in brig Richmond, of Salem to Zanzibar. He there took passage in the Mohawk, for Boston, and died when twenty days out, of 'Jungle' fever. Many circumstances induce the belief that he, with the four men, had escaped in their boat from some captured slaver. No such ship as the 'Cecil' has belonged to Baltimore, and the drafts which he gave in payment for his passage, were on Isaac M'Kim, Esq. who has been dead five or six years, and on Isaac McKim, Jr, who is not engaged in mercantile pursuits. He appeared to be well acquainted with Baltimore and its citizens, as well as with several officers of the U. S. Navy. He stated that he was only six months from the United States, and seemed to be familiar with the atrocities of the slave trade. On his death bed he exhibited the appearance of a hardened reprobate. Just before breathing his last he said, 'the devil will have company in about fifteen minutes.'

☞ The House of Representatives at Washington have decided, after debate, to have the members draw lots for desks. The practice has been for first comers to choose and mark their seats, and a considerable number have always visited the Capitol before the commencement of the session of a Congress for this purpose. The House with great propriety have determined to bring this practice to an end. The drawing consumed several hours. The venerable Mr. Adams was among the last whose names were called. But such was the delicate and honorable deference to his age and character, that no one availed himself of his privilege to take his accustomed seat, which remained vacant until his lot was drawn, when he repaired to it. The circumstance was interesting to those concerned in the transaction, and is remarked upon with pleasure and commendation by the whole people.

☞ We find the following paragraphs in the latest English papers.

The *Morning Herald* of Tuesday commences one of its leading articles with the following astounding statement:—We this day present to our readers something altogether without a precedent—a newspaper of twenty four pages of the largest size; a journal of 144 columns, each column equivalent to six or eight octavo pages; a journal, in short, containing in one day's number as much letter-press as the four numbers of the *Quarterly* or *Edinburgh Review*. As a *tour de force* in the printing trade, the feat is remarkable; and it will not be thought the less remarkable when it is remembered, that for very many days the *Herald* has published twenty pages, or 120 columns nearly every day.

RARE TIMES FOR SURVEYORS, ENGINEERS, &c. Surveyors and levellers are in such demand, that five to seven guineas a day are being paid them; and so great is the demand above the supply for lithographers, that there is scarcely any chance of a third of the plans being ready for lodgment in due time. [Horapath's Journal.

The *Scottish Railway Gazette* states that the railway companies contemplate the purchase of the College at Glasgow for a general railway terminus.

There has been just announced another project for the formation of a railway in the East Indies, to go from Calcutta to Georgian Point, on the river Hoogly.

CONGRESS. In the House of Representatives a proposal to do the printing for twenty per cent. less than the contract of last year was rejected by a party vote, and the publishers of the administration paper, Ritchie & Heiss, were elected, by a similar vote, on the scale of last year's prices.

MASSACHUSETTS CHARITABLE EYE AND EAR INFIRMARY.

From the Surgeon's Report we extract the following:

'During the past year 1,271 patients have applied for assistance at the Infirmary, making as will be seen by the former reports, a larger number of applicants than in any previous year, and the whole number since the establishment of the Institution more than 16,000.

Of the 155 patients admitted to the Infirmary,
68 were discharged cured.
28 improved.
18 much improved.
17 with no improvement.
9 were discharged without treatment
15 still remain under treatment.

To form a fair estimate of the above result, it should be recollected that the Eye Infirmary, like all kindred institutions for the sick poor, is expected to receive, among its inmates, annually, a number of incurable diseases, the result of severe wounds—and others which from want, mismanagement, neglect or long duration, have terminated, before their entrance, in a condition of the eyes, which renders them susceptible, under the most skilful treatment, of very limited amendment, and occasionally of no other amendment than relief from pain.

The Surgeons again take pleasure in bearing witness to the general good conduct of all the patients committed to their care, and to the excellent management and faithful labors of their Superintendent—to which the Infirmary is indebted for much of its usefulness.

The Surgeons have been painfully reminded of the inadequacy of their present building for the wants of a rapidly growing community, by the necessity on several occasions during the year of refusing admission to patients with urgent cases of disease, for want of room. The constant discomfort of the patients, from imperfect ventilation—the difficulty of regulating temperature, both in summer and winter—the unavoidable crowding of too many patients in confined apartments—the want of water, and other inconveniences inseparable from so old a building, not originally designed for its present purpose has been a source of daily regret.—They feel it a duty again to call the attention of the friends of the Infirmary to the subject—and to express hope, that the time has now arrived, when the well known benevolence of our community will provide a remedy for the evils, and erect a structure more worthy of the charity, because better fitted to fulfil its benevolent designs.

Respectfully submitted,
EDWARD REYNOLDS,
GEORGE A. BETHUNE,
ROBERT WILLIAM HOOPER.
BOSTON, OCT. 31, 1845.

☞ We understand that Rev. John Pierpont has been engaged to supply the pulpit of the Unitarian Society at Troy, N. Y., during the winter.

UNITARIAN SOCIETY, SOUTHINGTON, CONN. We understand that this Society has given a unanimous invitation to Mr. James Richardson of the last class of the Cambride Divinity School to become their pastor.

☞ Mr. Frank P. Appleton, of the same class has accepted a call to the Unitarian Society in Danvers.

☞ Albert H. Nelson has been appointed by the Governor and Council, District Attorney in the place of Asahel Huntington.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers and Pupils of the Sunday School connected with the Keene Congregational Society of which Rev A. A. Livermore is Pastor, contributed through Miss Mary W. Hale to Hon. B. Cooke, to constitute him their Superintendent, a Life Member of the Sunday School Society, and to 'testify to him their gratitude for his labor of love the past season, and at the same time, their interest in the great object in which he and they have been fellow-laborers.'

Also, the same sum by James P. White, Esq. from the pupils of the Unitarian Sunday School in Belfast, Me., connected with the Society over which Rev Wm Frothingham is Pastor, to constitute 'their much respected Superintendent, William G. Crosby, a Life Member.' d13

☞ SUNDAY SCHOOL UNION. There will be a meeting of the Union on Monday evening next, Dec. 10th, at the Vestry of the Pitts street Chapel, at 7 o'clock.

Question.—What means shall be used to awaken a deeper interest in the Sabbath Schools and to obtain a sufficient number of competent teachers?
d13 THOMAS GAFFIELD, Sec'y.

MARRIAGES.

In this city, by Rev Mr Gray, Simeon Carey, Esq. of Gardiner, Me., to Miss Eunice Banks of Boston.

In Northboro', 4th inst, by Rev Mr Allen, Mr Christopher J. Howe to Miss Lucy D. Howe, all of N.

In Walpole, N. H., 27th ult, by Rev Mr Willis, Mr Thomas Hill, late of the Divinity School, Cambridge, to Miss Anne F. Bellows, daughter of Josiah Bellows, Esq.

In Syracuse, N. Y., 24th ult., by Rev Samuel J. May, Mr Joseph A. Allen to Miss Lucy T., daughter of Aaron Burt, Esq., all of S.

DEATHS.

In this city, 6th inst, Mr William Brintnall, 28.
4th inst, Mrs Dorcas Baldwin, 54.
In Roxbury, 1st inst., Mrs Phebe Cunningham, widow of the late Capt. Wm. Cunningham of Cambridge, 72.
In Hingham, 7th inst, suddenly, Lucy Lincoln, only daughter of D. McB. and Lucy L. Thaxter, 16.
In West Cambridge, 4th inst, Nathl. Bridge, Esq., 86, for many years an instructer of youth in this city and vicinity.
In Westboro', 4th inst, at the residence of Phineas Gleason, Esq., Miss Jane B. Watson of Boston, 30.
In Framingham, 5th inst, Caroline W., daughter of the late Luther Horne.
In Littleton, 3d inst, Waldo, only son of John L. and Clarissa Fletcher, 3 yrs and 3 mos.

This tender bud, the being of an hour,
We first embraced; but ere the morning flower
Had half unfolded its engaging charms,
Was called from ours to Jesus' arms.

In Canton, 2d inst., Mrs Elizabeth Crane, widow of the late Major Peter Crane, 90.
In Leominster, 3d inst, Elizabeth H., wife of Rev Hiram Withington, and only daughter of Capt William Clapp of Dorchester, 29.

NEW VOLUME OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, Edited by Rev Alvan Lamson, and Rev Ezra S. Gannett.

The Christian Examiner for January next being the commencement of a new volume, the publisher would commend it to the attention of the Unitarian public.

All the principal writers in the denomination are engaged in contributing to its pages, and neither labor nor expense is spared to render it worthy of patronage.

Each number of the Examiner contains a great variety of Original Articles, Notices of all Publications of interest, and a complete record of Intelligence, both Foreign and Domestic.

Subscriptions to the above solicited by
WILLIAM CROSBY, Publisher,
d13 118 Washington street.

DOCT. UPHAM'S NEW WORK. The LIFE OF FAITH; in three parts, embracing some of the Scriptural principles or doctrines of faith; the power or effects of faith in the regulation of man's inward nature, and the relation of faith to the divine guidance. By Thos. C. Upham, D. D. author of the Interior Life, Mental Philosophy, &c. &c. 1 vol. 12 mo, price $1,00.

Dr. Upham says in his preface, "Christianity harmonizes with itself, and involves in its progress the same great principles which characterize its incipient state. The Christian, therefore, lives, as to began to live. He began in faith. He lives, day by day, in the exercise of faith. And, by that grace of God, he is ultimately made victorious, and is brought into the possession of the divine image, through the same faith.

"I have endeavored, in the following pages, to illustrate this great truth. The present work, therefore, is, to some extent, kindred in its nature with the interior life. The leading objects of both works is the promotion of practical holiness. I have no doubt, that the object will meet with favor, but have less confidence that the manner of executing it will be approved. But however this may be, it is a satisfaction to know, that books, as well as other things have their overruling Providence. And he, who writes, as well as he who acts in other ways, can exercise a cheerful confidence in leaving what he has done with God, who can distinguish between the result and the intention, and can make even the weak and imperfect things of his people to praise him."

This day published by
WAITE, PEIRCE & CO,
d13 3tis No. 1 Cornhill.

BOSTON ALMANAC for 1846, containing a Map of the city, a Diagram of the Railroads leading from the city, a Business Directory, &c.&c.

The Life of Faith by Professor Thomas C. Upham, author of the Interior Life, &c. 12 mo. Just received by
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CONTENTS.—Martyrs, (John Huss,) continued: Parental Affection: The Two Clouds: The Elves: A Fragment: An Allegory: The Pic Nic: Thoughts with my Friend on the eve of her departure for the better Country: Classical and Commercial Academy: Inscription under the Picture of Aged Negro Woman: The Two Bees. d6

THE UNITARIAN ANNUAL REGISTER for 1846. No I. Edited by a Clergyman.

The subscribers have in press and will publish in a few days, an Almanac and Register, containing information designed to give Unitarians a better knowledge of their own denomination.

As the Register will be sold at a very low price in order that it may have an extensive circulation, we respectfully request for it the attention of all persons interested. CROSBY & NICHOLS,
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MONTHLY RELIGIOUS MAGAZINE, for December. Just published by L. C. BOWLES, 118 Washington street.

CONTENTS—The Light of Eternity; Belief in Retribution; An Ancient Incident and its Lesson; Practical Preaching, a Sermon by Rev E. S. Gannett, D. D.; The Young Converts. Intelligence—Installation at Tyngsboro', Mass; Dedication at Brooklyn, Conn; Ordination at Kennebunk, Me; Do. at Petersham; Do at Brookfield; Installation at the Warren street Chapel; Sunday School Convention at Salem. n29

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The *next Term* will commence on Monday, the 22d of December, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

REFERENCES.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H.

POETRY.

[From an old collection.]

DYING.

My hour is come. But no unthought of hour.
Whose gloomy presence chills my soul with dread;
It steals as gently o'er my weary heart,
As the fond parent's footsteps round the cradle,
Where innocent beauty sleeps. I've looked for it
Since the first opening of my youthful mind;
Sometimes in hours of gladness would the thought,
Calmly as angels voices heard in dreams,
Forbid the unmeaning laugh, of careless joy,
And melt each feeling into pensive sadness;
Sometimes in midnight musings, when the soul
Was weary of existence, it would come
In many a flash of wild and strange delight,
I found no pleasure in the youthful spring,
For the bright kindlings of the morning cloud;
My spirit lingered on the waning year,
On the last blushes of the sunset heaven,
And the red leaf that whispered it must fall;
I loved to gaze on beauty; but it was *not*
The airy form and features bright with smiles,
But the pale cheek where Death had gently laid
His first light touch and left it lovely still.
I have lain for hours beneath the aged tree
That casts its shadows o'er the homes of death,
When evening sunshine slept on every leaf,
And all around was still. I have marked the graves
Some nameless as I wish my own to be—
Some graved with all the high parade of death,
Some with lone stones and moss fast creeping o'er them,
As cold oblivion gathers o'er the names
Of those who rest below—then I dismissed
Life and its changes from my heart, awhile,
And thought of death, till it became familiar.
I thought the humblest unremembered one
Was laid there with a sigh; some with warm tears,
Some with the grief that time could never heal,
With love enduring as the aching heart,
Whose love became despair; and could it be
That souls once full of high and heavenly musings,
Souls that could chain affection to their graves,
Were mingling with the dust that closed them in?
No! the long grass springs yearly from their bed,
The violet there renews its annual flower,
And sure the image of the heavenly nature,
Is durable as they; oh, you may close the coffin,
Heap high the earth upon their breast, and bind
The rocky arches of the ponderous tomb;
The soul will burst its bondage; yes, will smile
At those memorials, man felt bound to raise,
While it springs upwards to its nature home.

Oft in the loneliest watches of the night
When silence rested on the slumbering world,
When the leaf stirred not; but serene in heaven
The moon and stars went on their glorious way,
And the winds dared not breathe, while earth lay still,
And wondered at their beauty; I have thought
If when the weary cares of life are ended
My spirit might have rest in fields of light;
And dwell in mansions calm and blest as they!
Why might it not? it is clay that binds it down.
But oft even now the spirit throws off its chain
And hurries upward through the vast of heaven
Beyond heaven's utmost bounds; even now, it ranges
Beyond the farthest star whose fainting ray
Seems trembling into darkness; and borrows thence
Emotions deep, and strong imagining!
With thoughts more beautiful than earth affords;
And finds a friend in each bright wanderer there!

Then surely when the bands of clay are loosed
And the strong prison of the soul is broken;
It will rise high above its boldest flight,
Above its cares, above its joys and sorrows,
And rest not, till it breathes the heavenly air
And folds its pinions at the throne of God. L. G. P.

[For the Register.]

THANKSGIVING HYMN.

Written for the childrens' service at the Warren street Chapel, by one of the parents.

Father! we would come before Thee
With a song of grateful praise;
For thy watchful care and kindness
We would loud thanksgivings raise.

We would lay upon thine altar,
A grateful tribute, Lord, to-day!
For blessings, countless as the rain-drops,
Have been shower'd around our way.

Peace, sweet peace! has smiled upon us,—
Threaten'd war has passed us by,—
For this mercy,—if no other,
In the dust we prostrate lie.

No rude blast has hurried past us,
Bearing on its tainted breath
Pestilence within our dwellings,
Scattering wide the seeds of death.

Fruitful harvests have been gathered
From the hill-side and the plain;
And the store-house is o'erflowing
With the sheaves of golden grain.

Nought has stayed the march of Science,
Freely are its gifts outspread,
And the portals of its temples
Poor and rich alike may tread.

O'er the stillness of each Sabbath
Floats the music of the bell,
And its notes of invitation
Sweetly on our ears have fell;—

Calling us from out life's bustle,
To the courts of thine abode,
Where our hearts fresh strength may gather
To pursue life's thorny road.

Therefore have we sought Thy presence
With a grateful heart to-day,
Oh! grant the guarding wing of mercy
Still may droop around our way.

May we, midst our countless blessings,
Of the Giver mindful be,
And, alike through storm and sunshine,
May our hearts be stayed on Thee.

THANKSGIVING HYMN

God of the world! thy glories blaze,
Where'er above, around we gaze;
Thy smile gives beauty to the flower,
Thy grandeur to the tempest, power.

God of our lives! the throbbing heart
Doth at thy beck its action start:
Throbs on obedient to thy will,
Or ceases at thy fatal chill.

God of the harvest! sun and shower,
Own the high mandate of thy power;
Plenty her rich profusion throws
When thou dost bid, or Want her woes.

God of all Providence! thy care
Heeds what the blooming lilies wear;
O'er nobler man that care presides,
When joy doth bless, or woe betides.

God of Eternal Life! thy love
Doth the deep stain of sin remove:
The Cross! The Cross! its hallowed light
Fast drives from earth her cheerless night!

God of all goodness! to the skies
Our hearts in grateful anthems rise:
And to thy service shall be given
The rest of life—the whole of Heaven!

MISCELLANEOUS.

GREAT NAMES OF ENGLAND.

We copy the following from 'Smith's Weekly Volume.' With the exception of Queen Elizabeth, we find the name of no female. We know of no sound principles upon which so many military heroes are introduced and Hannah More omitted. If they are to be held in remembrance for services rendered in defending their country, or its government, she whose pen did more than all of them put together, to arouse the nation to an effectual resistance of the every where else triumphant power of France, surely deserves to be ranked in the highest grade of her country's defenders. We miss the names of Cudworth, Baxter, Vane, Algernon Sydney, Priestly, Lardner and many others which will shine in the world's admiration when three quarters of those below enumerated will be in deep and irrevocable oblivion.

Some amusement has been created by Punch, in allusion to the question 'Shall Oliver Cromwell's statue have a niche in the new houses of Parliament?' Who are and have been the great men of England is a question, the answer to which depends on politics. A committee has reported a list of names who shall have statues; the members of said committee being Lord Mahon, Macaulay, Sir R. H. Inglis, Hallam, Hawes, Samuel Rogers, and Thomas Wyse. Their report contains two lists:—on A they were unanimous; and of list B they say, 'your committee were not unanimous, but decided by greater or smaller majorities.

List A.

Alfred	Lord Heathfield	Cowper
Elizabeth	—	Sir Walter Scott
Robert Bruce	Lord Howard of Effingham	Bacon
Lord Burleigh	Sir F. Drake	Napier
John Hampden	Admiral Drake	Newton
Earl of Clarendon	Lord Rodney	Locke
Lord Somers	Lord Howe	Robert Boyle
Earl of Chatham	Lord Duncan	—
Edmund Burke	Lord St. Vincent	Caxton
C. J. Fox	Lord Nelson	Watt
William Pitt	—	Herschell
—	Sir Walter Raleigh	Cavendish
Sir Thomas More	—	—
Sir Edward Coke	Captain Cook	Inign Jones
John Selden	—	Sir C. Wren
Sir Matt. Hale	Sir Thos. Gresham	Hogarth
Earl of Mansfield	—	Sir J. Reynolds
Lord Erskine	Chaucer	Flaxman
—	Spenser	—
Venerable Bede	Earl of Surrey	John Howard
Richard Hooker	Shakespeare	Wm. Wilberforce
—	—	—
Sir Wm. Wallace	Milton	Harvey
Sir Philip Sydney	Addison	Jenner
Duke of Marlboro	Richardson	—
Lord Clive	Dr. Johnson	—

List B.

Richard Cœur de Lion	Speaker Onslow	—
	John Wicliffe	Hawke
Edward I.	John Knox	Ben Johnson
Edward III.	Cranmer	John Bunyan
The Black Prince	Arch Bishop Usher	Dryden
Henry V.	Arch Bishop Leighton	Pope
William III.	Jeremy Taylor	Swift
George III.	Chillingworth	Goldsmith
—	Barrow	Burns
Cardinal Langton	Bishop Butler	Sir W. Jones
William of Wickham	John Wesley	Robertson
Cardinal Wolsey	—	Hume
Earl of Strafford	Sir John Talbot	—
Lord Falkland	Sir John Chandos	Fielding
Sir Wm. Temple	Marquis of Montrose	—
Lord Russell	Cromwell	Roger Bacon
Sir Robert Walpole	Monk	Smeaton
Earl of Hardwicke	General Wolfe	Brindley
Earl Camden	Sir Eyre Coote	John Hunter
Grattan	Sir R. Abercrombie	Adam Smith
Warren Hastings	—	Purcell
—	Sir John Moore	Garrick

The above lists are curious on many accounts, and as such we have recorded them in print. The committee had another task to perform; they were instructed to select eighteen names for prominent effigies in painted glass, for certain conspicuous situations: they have named eighteen of the principal barons, bishops, &c., who signed Magna Charta.

TRUE WISDOM.

One day the Queen of Sheba gave Solomon a ring, with many score of oxen. She bade him bestow it on the wisest of his sages. So Solomon commanded his wise men to appear before him on the feast of the full moon. They came from Bethel and Dan, the court and the school of the prophets.

Then King Solomon, arrayed in the regal robes, sat on his throne, the sceptre of Israel in his right hand. The Queen of Sheba sat beside him. He commanded his sages to speak. Many opened their mouths and discoursed right eloquently. They told of many things. The eyes of the Queen shone like dew drops, which quiver at sunrise on the peach blossoms. Solomon was sad.

At last one rose of courtly mien. He told of wondrous cities in far off lands. How the sun scalds the dew of Sahara. How it forsakes the chill north for whole months, leaving the cold moon in its place. He spoke of the fleets that go down to the sea; he told how they weave wax at Tyrus spin gold at Ophir; and of the twisted shell that comes from Orobo, and the linen in Egypt, that endures the fire. He spoke of fleets—of laws—the art that makes men happy.

'Truly, he is wise,' said the king. But let others speak.

Another came forth, he was young in years. His cheek was burning with enthusiasm. The fire of genius shone in his eye like the day star, when all the others are swallowed up in the light. He spoke of the works of the great One. Told how the Cedar of Lebanon, when the sun kisses its forehead, lifts up its great arms with a shout, shaking off the feathery snow in winter, or the pearly dew of autumn, to freshen the late calms that glitters at its foot. He spoke of the elephant, the antelope, the jackal, the eagle, the mule. He knew them all. He told of the fish that made glad water as the seasons dance and frolic round about their head. He sang in liquid softness of the rose to the stars, spoke of old chaos, of the world, the offering of love. He spoke of the stars—the crown—Nazareth—and the tall ladder Jacob saw. He sang again the star of creation.

'He is wiser than Solomon,' said the king; 'to him belongs the prize.'

But at that moment some men in humble garb brought a stranger, unwilling, along. His raiment was poor, but comely and snow white. The seal of labor was on his hand; the dust of travel covered his sandals. His beard, long and silvery, went down to his girdle; a sweet smile, like a sleeping infant, sat, unconscious, on his lip. His eye was the angel's lamp, that burns in still devotion before the court of Paradise, making the day. As he leaned on the shepherd's staff in the gay court, a blush, like a girl's stole over his cheek.

'Speak,' said the king.

'I have nothing to say,' exclaimed the hoary man. 'I know only how unwise and frail I am. I am no sage.'

And Solomon's countenance rose. 'By the sceptre of El-Shaddon. I charge thee to speak, thou ancient man.'

Then he began. 'My study is myself—my acts, my sentiments. I learn how frail I am—I, of myself, can do nothing. I can listen to that voice within; and I know all; I can do all!' Then he spoke of his glees and his gloome—his hopes—his operations—his faith. He spoke of nature—the modest trees, the pure golden stars. When he came to Him who 'is all in all,' he bowed his face and was dumb.

'Give him the ring,' said Solomon. 'He knows himself, he is the wisest. The spirit of the holy is in him.'

'Take back the gift,' said the sage, 'I need it not. He that knows himself needs no reward. He knows God. He sees the All of things. Alas! I do but feebly know myself—I deserve no ring. Let me return to my home and my duty.' [N. Y. Mirror.

JEFFERSON'S OPINIONS.

To the Editor of the Baltimore Visiter:

I have always been a great admirer of the writings of Thomas Jefferson, who lived and died a Unitarian. I well recollect when a youth, I was cautioned not to read any of his writings, because, as it was said, he was an infidel. If the following sentiments constitute infidelity, then I am free to say I am an infidel. May I ask the favor of your inserting them?—They may be found in the fourth volume of the memoirs of Jefferson, page 413. W.

Monticello, February 21, 1825.

This letter will to you, be as one from the dead. The writer will be in the grave before you can weigh its counsels. Your affectionate and excellent father has requested that I would address to you something on the course of life you have to run; and I, too, as a name-sake, feel an interest in that course. Adore God.—Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Murmur not at the ways of Providence. So shall the life into which you have entered be the portal to one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell.

Th. Jefferson.

Thomas Jefferson Smith.

WHISPER TO A WIFE.

In the matrimonal character, gentle lady, no longer let your fancy wander to scenes of pleasure and dissipation. Let home be now the sole scene of your wishes, your thoughts, your exertions. Let home be now the stage on which, in the varied character of wife, of mother and mistress, you strive to act and shine with splendor. In its sober, quiet scenes, let your heart cast its anchor, let your feelings and pursuits all be centered. And beyond the spreading trees that shadow and shelter your dwelling, gentle lady, let not your fancy wander. Leave to your husband to distinguish himself by his valor or his talents. Do you seek for fame at home—and let the applause of your God, of your children and your servants, weave for your brow a never fading chaplet.

An ingenious writer says:—'If a painter wished to draw the finest object in the world, it would be the picture of a wife, with eyes expressing the serenity of her mind, and a countenance beaming with benevolence; one lulling to rest on her arm a lovely infant, the other employed in presenting a moral page to another sweet baby, who is listening to the words of truth and wisdom from its incomparable mother.'

I think there is something very lovely in seeing a woman overcome those little domestic disquiets which every mistress of a family has to contend with, sitting down to her breakfast table table in the morning with a cheerful countenance, and endeavoring to promote innocent and pleasant conversation among her little circle

But vain will be her amiable efforts at pleasure unless she is assisted by her husband and other members around; and truly it is an unpleasant sight to see a family, when collected together, instead of enlivening the quiet scene with a little good humored chat, sitting like statues, as if each is unworthy the attention of the other. And then, when a stranger comes in, O dear, such smiles and animation and loquacity. 'Let my lot be to please at home,' says the poet; and truly I cannot help feeling a contemptible opinion of those persons, young or old, male or female, who lavish their good humor and pleasantry in company; and hoard up sullenness and silence for the sincere and loving group which compose their fire side.

'BE COURTEOUS.'

What is courtesy? It is genuine politeness. And what is politeness? It is not a fashionable bow, a genteel wave of the hand, a beautiful smile, or an eloquent "How d'ye do, sir." All this may exist without real politeness. Yes, kind reader, you may be assured that *not every* well-dressed gentleman, with superb personal apparatus, euphonious speech, and elegant form, who bows, and gestures, and smiles so deliciously, is a truly polite man. Real politeness is free from deception. But multitudes, who have a high reputation for politeness, are no better than nodding, simpering hypocrites; they *feel* nothing of what they so profusely exhibit. Genuine politeness is a kind and honest heart, manifested in the external deportment. If a person possesses such a heart, and exhibits his feelings naturally, he is truly polite. Hence, all that is essential to politeness is, *to feel kindly and act accordingly.* The single rule of politeness is, "Do as you would be done by." And he that fails in this, utterly misses the mark. Politeness, courtesy, and agreeable manners are all the same thing. Courtesy implies that we be kind and gentle to all, and crusty and haughty to none. And are not agreeable manners worth having? And if a person do not possess them, is it not well to take a little pains to acquire them? Certainly it is. For the Bible itself commands us to "be courteous." Hence, *real politness is a Christian duty.* In this light, let every reader view the subject. The same God that commands us to "repent," also requires us to "be courteous." The truth is, this subject is vastly more important than thousands imagine. Have we any right to wound the feelings of a fellow-being? None at all! But have we not often done so, for want of a little courtesy? Yes, often! But the exercise of that courtesy would have been profitable to ourselves, and pleasing to our friend. And as to the expense—why, good manners cost no more than bad ones. Tell me, reader, don't you like to see a coach driver, a railroad conductor, a post master—as well as a lawyer, a doctor, and a minister—pleasing in their address? Yes, I know you do! For every body loves true politeness. Then be polite yourself, kind reader! You would regret to see your minister proud, impotent, or morose, would you not? Of course; and I *rather guess* you would find a little fault, as well as *regret.* O, yes, you want your pastor *always* to look and speak pleasantly, very pleasantly—and so he ought. But I am half inclined to think that he would like to see the same in yourself. Well, reader, suppose we all be polite from this hour. Depend upon it, courtesy is worth a thousand times more than it costs. It costs only a little patience, love, and self-control. And as to its worth, let me just remind you, that the success of hundreds is mainly the result of agreeable manners, while multitudes fail for the want of such manners. But let us not attempt to "make brick without straw." Why should we try to be courteous without love, when there is love enough in the gospel to fill every heart in the wide world? With love to God and man filling the soul, 'tis easy to be courteous to all. O, for a fulness of that love!

Brother Stevens, I propose that all your readers, who are heads of families, immediately gather their children around them, and preach a short a swed sermon to them from our text—"Be courteous." [Zion's Herald.

Genuine Religion. How beautiful is that religion which teaches to love God above all things and my neighbor as myself! Religion is benevolence, and benevolence includes every virtue. The benevolent cannot be uncharitable, cannot be unfaithful, cannot be censorious, cannot be impure in act or thought, cannot be selfish; they love God and their neighbors, and they do as they would be done by. But who is religious? who is benevolent? who is at all times pure in thought or deed? who is at all times free from censoriousness, from uncharitableness? None. No, not one. The precepts taught us as those on which "hang all the law and the prophets," *the love of God and the love of our neighbor,* may be impressed upon the heart and have the whole undivided assent of the understanding; while the mind is in this state, the individual is religious. But the cares of the world and their jarring collisions must at times occupy the thoughts, and divert the mind from this wholesome state. The passions which have been cherished by bad education—the indulgences that have become habitual before the beauty of wisdom was perceived by the thousand and ten thousand occurrences which tempt the rich to uncharitableness, and the poor to envy and malice, all by turns banish the truth from the mind. This has led men to the desert and to the monastery; to become hermits and monks; forgetting that religion requires to *do* as well as to suffer. Truth becomes effective by frequent contemplation, and the habitual recurrence of its precepts induces practice.

A Beautiful Extract. Go out beneath the arched heavens in night's profound gloom, and say, if you can, "*There is no God!*" Pronounce that dreadful blasphemy, and each star above you will repruach your unbroken darkness of intellect; every voice that floats upon the night winds, will bewail your utter hopelessness and despair! Is there no God? Who, then, unrolled the blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth, with its perpetual rolling waters, and its wide expanse of island and of main? Who settled the foundations of the mountains? Who paved the heavens with clouds, and attuned, amid the clamor of storms, the voice of thunders, and unchained lightnings that linger, and lurk, and flash in their gloom? Who gave to the eagle a safe eyrie where the tempests dwell and beat the strongest, and to the dove a tranquil abode amid the forests that echo to the minstrelsy of her moan?

Who made thee, O man? with thy perfected elegance of intellect and form? Who made the light pleasant to thee, and the darkness a covering and a herald to the first beautiful flashes of the morning? Who gave thee that matchless symmetry of sinew and lip? That regular flowing passion of ambition and of love? *No God?* And yet the thunder of heaven and the waters of the earth are calm! Is there no lightning, that heaven is not avenged? Are there no floods, that man is not swept under a deluge!

Cruelty and Sagacity. A Chemist in Paris has been experimenting on the effects of poisons. Some ugly dogs have been selected to be operated upon. One of them, more happy than the others, was restored by means of some antidote; he was again poisoned, and again restored. The following day he was to be again poisoned but he was a sensible dog, and appeared to have penetrated the secrets of the man of science. He would take nothing; neither acetate or morphine, nor bellidonna, nor prussic: he would not touch any thing that was offered to him; even bread and meat were refused. When he saw the operator eat a bit of bread, he took what remained; and when he saw the cock of the fountain turned to fill a decanter, he licked up the drops that fell, to satisfy his thirst; but beyond this he was not to be tempted. This continued for some days—he refused all food but what he first saw his master eat, and touched no water but what was used by the rest of the family.

The Eldest Daughter. The deportment of the older children of the family is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of the eldest daughter one of eminence. She drank the first draught of the mother's love. She usually enjoys much of her counsel and companionship. In her absence she is the natural viceroy. Let the mother take double pains to form her on a correct model; to make her amiable, diligent, domestic, pious; trusting that the image of those virtues may leave impressions on the soft waxen hearts of the younger ones, to whom she may, in the providence of God, be called to fill the place of a maternal guide.

African Colonization. *Good News.*—We were happy to learn yesterday from Capt. Barker, agent of the N. Y. City Colonization Society, that $17,000 had already been subscribed toward the purchase of the only territory not belonging to the American colonies, between Cape Palmas and Cape Mount,—a distance along the coast of about 300 miles. In the proposed purchase is included the famous slavemart of the Galicas. Only $3000 more is required to effect this great object; and we think we can pledge the generosity of our citizens that it will not long be delayed. Without this additional sum, the $17,000 already subscribed is not binding. With it, the colonies will be made respectable in point of extent, and will be free from many embarrassments which they now suffer. Moreover, along this whole extent of coast (300 miles) the slave trade will be forever extinguished.

The cheapest, easiest and best way to stop the slave trade altogether would be to encircle the continent with such colonies. These would effectually accomplish the object, and nothing else can, except the civilization and Christianization of the whole African population, which, without some remarkable interposition of Providence, will be necessarily a slow process. Establish a cordon of such colonies as those of Liberia around the African continent, and the numerous vessels now employed in attempting to slave trade may be permanently withdrawn.

The colonization office is at No. 2 Brick Church Chapel, where Captain B. will be happy to receive donations; or if more agreeable, he will gladly call upon any at their residences or places of business who may signify their wish to see him. [Journal of Commerce.

Christian Hymns; for public and private worship. Compiled by a Committee of the Cheshire Pastoral Association. Second Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are well qualified to judge of its value.

Among the peculiar merits of this Collection are—the very large number of its Hymns, much larger than that of any other of our books—its great variety of subjects, and number of hymns under each head—its systematic arrangement—'the good taste of the selection, and the large number of beautiful pieces, which are in no similar work'—its hymns suited to all the occasions on which Christian worshippers are drawn together, occasions which in other collections have not been considered—and lastly, its low price.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev Dr Francis, of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to 'the Committee of the Cheshire Pastoral Association' for this very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have already introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev Mr Stearns's do, Hingham, Mass.
Rev Mr Coe's do, East Medway, Mass.
Rev C. Palfrey's do, Barnstable, Mass.
———, Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev Mr Leonard's Society, Dublin, N. H.
Rev Mr Livermore's do, Keene, N. H.
Rev Mr Whitwell's do, Wilton, N. H.
Rev Mr Cutler's do, Peterboro', N. H.
———, Pomfret, Vt.
———, Troy, N. Y.
Rev C. Bradford's, Bridgewater, Mass.

Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
o4 118 Washington st.

Portraits of Dr. Worcester. Portraits of the venerable Dr Noah Worcester, from an expensive steel plate; price 25 cents, and on India paper, large size, 50 cents.

For sale by JAMES MUNROE & CO., 2 School street, up stairs. n15

Juvenile Books. A large collection of Juvenile Books, many of which are new, received and for sale at SIMPKINS'S, 21 Tremont Row. o25

NEW FALL & WINTER GOODS.

DANIELL & CO.,

No. 201 Washington Street.

We have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

ON THE FIRST FLOOR

We have an extensive assortment at retail, consisting of a larger and richer stock of SILKS than we have ever before offered. It is impossible to describe all of the various styles in an advertisement, without making it very long. We have Rich Heavy Dark Colored Silks, for CLOAKS and PELISSES. Light and Dark styles in great variety, for STREET DRESSES. Rich Light Col'd do, for EVENING DRESSES.

DRESS GOODS,

Of new styles, in Mouseline de Laines, Corded Ottomans, Cashmeres, Twilled Ginghams, French and American Prints, &c. &c.

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An entire new article, the first that have been imported, a pretty and economical article for Fall and Winter Dresses.

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We have added to our stock a large and beautiful assortment of Laces and Embroideries, of the latest Paris and London styles, and have made such arrangements that we shall in future be supplied with all the newest styles.

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Black and Blue Black Silks, Black and Blue Black Alepines, from the best manufacturers; Black and Blue Black Alpaccas, some extra fine quality; Black and Blue Black Mouseline de Laines, and every other article of

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Linen Sheetings and Shirtings; Damask Cloths, and Damask by the yard; Napkins; Scotch and Russia Diaper; Flannels; Cottons, and all other kinds of

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We have a beautiful assortment of all kinds of

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RICH LONG AND SQUARE CASHMERE SHAWLS, in different colors; various styles of HEAVY WARM SHAWLS; CASHMERE SCARFS.

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We have a large stock of the same styles of Goods that are in our Retail Rooms, which we offer at wholesale, for cash or short credit, at a small advance.

☞ Our business is conducted on our long established principle of marking our goods at a small profit, and

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Cheap List of Unitarian Books.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash.*

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo,	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Lessons and Meditations, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo,	75
Greenwood's Sermons, 2 vols 12mo,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartoland Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale,* can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

Interesting and instructive games for young people. *Crosby & Nichols* have recently published a very pretty and amusing Game for Young People, called Robinson Crusoe and his Man Friday. It consists of thirty Cards, all beautifully engraved and colored, representing the plants, animals, &c. found on the Island; also, the Cocoa Nut Shell Gourd, Goat Skin, &c. which he used as Household Utensils. Two very interesting games can be played with these Cards. It was got up expressly for young people, by the popular authoress of I'll be a Gentleman, I'll be a Lady, &c. and will be found as interesting as any of her productions.

C. & N. have also recently published a new edition of the Strife of Genius, by Mrs Tuthill, a Biographical and Historical Game, useful and entertaining. Also, the Race of Improvement, by the author of the Game of Dr Busby.

For sale at 118 Washington street. o18

New Church Music. The American Collection, or 'Songs of Sacred Praise,'—a new Singing Book, embracing an extensive collection of Psalm and Hymn Tunes, Chants, Sentences, Motetts and Anthems; among which are upwards of three hundred pieces entirely new in this country, together with about one hundred standard tunes which are in constant use, and are deemed indispensable in every collection of Church Music claiming to be complete. Arranged and composed by Edward Hamilton.

This work has been examined by many Authors and Teachers of Music, who have expressed a high opinion of its musical character, and great confidence in its general introduction.

Just published at 122 Washington st., by
PHILLIPS & SAMPSON.

N. B. Teachers and Choristers will be presented with a copy by calling as above.

Boston, Nov8, 1845. is&os3m

Tupper's Proverbial Philosophy.—Proverbial Philosophy, a book of Thoughts and Arguments, originally treated, by Martin Farquhar Tupper, Esq. M.A. of Christ Church, Oxford, author of the 'Book of Gold,' etc. 1st and 2d series; 1 vol 12mo, p 308. Cheap edition in cloth.

For sale by JAMES MUNROE & CO., No. 2 School street, up stairs.) o25

Noyes' Job. An Amended Version of the Book of Job, with an Introduction and Notes, chiefly explanatory, by Dr George R. Noyes; second edition revised and corrected, 1 vol 12mo.

Published and for sale by JAMES MUNROE & CO., 2 School st, up stairs. n15

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PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y m31

Practical Dentistry. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly arged against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

Dr. Morton, (late Wells & Morton,) 19 Tremont Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechani Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural